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SCIENTIFIC SERIES.—No. 10.

EMPIRE BODIES.

Translated from the French *French Spirit*.
BY EMMA A. WOOD.

(Continued.)

There are chemical reactions in the human blood which bear a striking relation to the action of an electric pile. The various elements called to assist in the great phenomena of nutrition, are in a continual state of combination. Every body knows that these elements—oxygen, hydrogen, carbon, oxygen, etc.—by reason of the reactions to which they are subjected, are united to form the albumen and fibrine (scientifically called *cleur coagulable*) which enter into the composition of most of the organs.

In the course of these combinations of simple bodies a notable quantity of heat and electricity is dissipated. Some savants have even gone so far as to affirm that this heat, emanating from the bodies that enter into combination, is the living force that causes the action of the muscular tissues. They have compared this heat to that of a steam-boiler utilized in mechanical labor. This is the opinion generally admitted and professed by scientific authorities. But we must ask ourselves if this mode of seeing is the expression of the truth, and if really the end of the reactions of the elements in the blood is to produce this heat, the generating cause of the various muscular efforts?

Evidently this explanation is wrong at the outset. Spiritism knows perfectly well the prodigious agent of the corporeal movements; they are due to the intervention of the perispermic fluid, which acts under the impulse of the soul. To our thinking, savants have, in this instance, taken the effect for the cause; for if heat is the result of chemical reactions taking place in the blood, it can be neither the source of the movements of the organs nor the cause of the reactions that produce it. Heat or caloric is for us quite another thing than a metaphysical entity, an abstract name, by which one result of combination is designated; it is a very real fluid dissipated from the materials entering in the blood. It is an extremely rarefied matter, invisible and impalpable, yet easy to verify by a certain impression it makes on our organs, and which holds a middle place as to subtilty between the atoms of the simple bodies—oxygen, hydrogen, etc.—whose reactions have set it free, and the perispermic fluid, also dissipated by these reactions, but under a form entirely impalpable to our senses.

From these combinations another kind of fluid is also dissipated, which we call electric fluid, impalpable matter, like heat and like it invisible; its role in the human organism is as yet almost unknown, but its existence as vital agent is generally admitted by physiologists. Here, then, are two material fluids originating from the combinations accomplished in the animal economy.

Now, as these fluids result from the reaction of simple bodies fused again with all their properties in the organic compounds, we are forced to believe that these fluids were united to three simple bodies, and that from these simple bodies had emerged a new matter which has not the same properties which they themselves possess. Thus, they are not as simple as science persists in asserting, and it seems to us there is a contradiction between these two assertions admitted as demonstrated truths by chemists: 1st, there are simple bodies, that is, those whose only one substance can be drawn; 2d, their combinations are accomplished by a disengagement of heat, light and electricity.

It is true, official science does not admit the existence of these fluids, because it finds them always linked with matter and has concluded that they constitute simply a movement—a condition of matter—but are not themselves matter. (By a similar process, some philosophers have affirmed that the soul is the result of the active forces of the organism.) This is a very convenient method of suppressing fluids which yet play so important a part in nature. But ignoring their existence does not annihilate them, and a word cannot take the place of a thing. Much might be said on this theory, touching, as it does, on the highest philosophic questions. But we shall not enter into long details lest we be carried too far, we shall therefore return to the principal object of our study.

We have already established that the oxygen serves as a vehicle for the soul and the perispermic fluid is introduced into the body of the newly-born, immediately upon its emerging from the maternal breast. The role of oxygen does not stop here; and we say it is the oxygen that furnishes the per-

ispirit with the elements necessary to its sustenance and renewal. We shall endeavor to support this assertion by facts. No one is ignorant of what follows: Once having breathed, man cannot long do without oxygen, which has the property of sustaining life by its infusion in the blood. Some authors, in order to characterize this important function, have given it the significant name of vital air. We know also that the blood once vitified in the lungs by the absorption of oxygen, becomes fitted for the nutrition of the organism, and that it makes its revolution in the body, depositing in the depths of the tissues the materials destined for their maintenance. When it returns to the heart after this circulation it is sensibly modified in a physical point of view, from all-brilliant as it was it has become red-brown; it has also undergone certain chemical transformations; for it is no longer fit to communicate life to the organs, and does not become fit for use until it has been regenerated in the lungs by absorbing a new portion of oxygen. What is the cause of the vivifying action of this gas on the blood? Science has not yet explained it; it has limited itself to stating the fact and has drawn from it the consequences required, whether from a standpoint purely scientific or for physiological or pathological studies.

We shall endeavor to give a satisfactory explanation of this phenomenon, always keeping on spirit ground, perfectly sure as we are that spiritism alone can, according to the Master's expression, give the key to a multitude of facts before which science has remained dumb, for want of the knowledge necessary to explain them.

Allan Kardec has told us that the ethereal matter that serves the spirits for the composition of their perisperm is diffused throughout all nature, and that they draw it from the ambient fluids to use for their manifestations. In the wandering state the soul, combining these fluids in a thousand ways, subjects them to infinitely varied reactions to extract from them the principles necessary to the maintenance of its fluidic body: it has not the same resources to act on the fluids, when in the bonds of incarnation; corporeal matter, in its concrete form, is the constant obstacle to its free expansion and the force to modify its relations with the fluidic mediums; yet it is from this gross matter sent into the blood by the organs of digestion, that it most extract the intensely refined substance destined to nourish its perispermic fluid. Well, for us, the oxygen of the air, infused into the blood by the lungs, is the direct agent of this extraction; by the action it exercises on the materials furnished by digestion. We know, indeed, that oxygen is the burner par excellence, that is, the body that most easily penetrates the molecular interstices of other simple bodies, and disintegrates their atoms in order to form new compounds with them, and the mission of chemistry is to study their multiple properties.

From this combination of oxygen with the constituent principles of the blood, there results, as we previously observed, a production of heat; but that is not the only consequence, and during the atomic separation which precedes their new grouping in molecules, there must escape from these elements a certain quantity of semi-material fluid which, passing from the blood into the nervous system, goes to the perisperm to repair the losses resulting from its radiation; and we have some reason to believe that it is more particularly with the view of disengaging this quint-essential matter from these elements with which it is mingled, that the various intra-organic reactions that accompany the phenomena of life are performed.

Here is the mode of disengaging this subtle matter: The different bodies taken into the blood from digestion enter into combination under the action of the oxygen introduced by the lungs. As all these bodies—oxygen, hydrogen, carbon, etc.—contain more or less of this ethereal fluid, they are attracted and carried by the oxygen into the places where it is accumulated in the greatest proportions. In the course of this combination the more subtle atoms, after having been freed, seek and attract each other by the law that governs fluids, and grouped in homogeneous molecules, they are transported by the nerve passages to the brain and thence to the perisperm, which they support by their incessant gifts.

This is, according to our view, the very simple mechanism which, while keeping up the heat necessary to the vital economy, allows the perisperm to be renewed by the adjunction of these ethereal molecules, which continually bring to the soul as it were a reflection and an exact description of what occurs in the corporeal organs.

If our hypothesis is admitted, the molecules of the simple bodies which, by their combinations and groupings, constitute the organs of human bodies, being united and associated with this fluid, impalpable matter, element of the perisperm the assertion of Dr. Demaree, that a part of the carbon burned by the oxygen is converted into aceto, appears no longer as extraordinary as at first view. Indeed, these molecules being surrounded, or rather penetrated, by a subtle matter which holds them in cohesion, may well present to us only an appearance of what they really are, and the molecules of carbon may contain atoms of aceto disguised by the subtle fluid that surrounds the molecule, they may free it only when this force has ceased to act on the atoms. This consequence has been affirmed to us in other mediumistic dictations, which represent exactly the expression of facts such as are produced in the preliminary phenomena of nutrition.

On the other side, chemistry teaches us that aceto possesses a very weak affinity, and that it is only under special circumstances that it is found in the primitive state, that is, at the moment when it is disengaged from a combination that it has some tendency to become associated with other simple bodies. Might it not be that what is disengaged from the carbon at the moment of its combustion may be joined to other molecules of nature identical to its own, and communicate to them a kind of radiation of affinity which would facilitate the combinations necessary to the nutrition of the organs? Such is the question we asked ourselves, and which, if answered in the affirmative, would give the rational explanation of the new definition of respiration: "It is the aceto by which the oxygen introduced into the blood by the lungs,

burns a sufficient quantity of carbon to produce the aceto necessary to the sustenance of the organs."

To study this problem in its utmost depths is the province of scientists. The best method of reaching a solution that every one can accept as true, is to direct the investigations toward the point signalled by the communication of Dr. Demaree, in order to know if the corporeal organs do not contain a greater quantity of aceto than the elements have introduced into the body. If the affirmation be proved, and we believe with our guide that it may be so, the question would be promptly judged, and no denial could prevail against this stubborn fact.

Now, in closing, we will devote some words to the question put by our brother and friend, Dr. D. G.—: What is this peculiar kind of aceto that has its place in the perisperm, whose use is recommended in the fluidic treatment indicated in our communication? We will briefly recall some facts already established; the constituent fluid of the perisperm being very ethereal matter, it is in such a degree of subtilization that it has lost, for our senses, all the sensible characteristics of matter, but yet it is always matter. This quint-essential substance has long remained in contact, and in a kind of union with the various simple bodies, carbon, aceto, oxygen, etc. In leaving them to be joined to the perisperm it may be possible that it takes with it certain atoms of these bodies, which, by reason of their high degree of purification, would obey the attraction exercised by the perispermic fluid over the substance destined to its renewal. This hypothesis would perfectly agree with this principle: "That the perispermic fluid is more or less purified according to the degree of advancement of the spirit to whom it serves as an envelope, the elevating spirits alone possessing the knowledge necessary to distinguish the fluid which should constitute a part of their perisperm, and to separate it from those infinitesimal material atoms which are grouped with it through intra-organic combinations."

Thus in the most of the perispermic fluids there would be found a certain quantity of these atoms, which, by their essence, would partake of the matter from which they have emerged, and by their subtilty would attain the ethereal form of the perispermic fluid, and, though much less spiritualized, would, like it, obey in a certain degree the command of the soul. This, while accounting for the action of the wandering spirits on matter in the various physical manifestations, would explain, up to a certain point, how the perisperm, under the direction of the soul, succeeds in fixing the different materials destined for nutrition to the very spot they should occupy. This might be in throwing these material atoms into the organs to be recruited, when their mission would be to attract and group around them, atom by atom, similar principles, in obedience to the law that like fluids are attracted to each other. Thus these atoms would perform the office of fuel, around which would be reunited the materials carried along by the blood to assist in the organization of the tissues; in a word, the governing principles of the various cells.

Thus we perfectly understand how the atoms of aceto, projected to the points where that element is lacking, could concentrate and fix there the aceto by the elements, thus hastening to repair the dissipated organs; and the more refined its particles the more easily it approaches that ethereal state which enables the perisperm to obey the will of the soul, the more energetic will be its action. At the same time, he who endeavors thus to project the material atoms toward the dissipated organs of his brother, would be working for the purification of his own perispermic fluid, and, consequently, his moral advancement.

We shall not, at present, touch upon the question of the method of using fluidic elements, nor the process for leading them at need to the perisperm of our incarnated and disincarnated brethren. These matters may hereafter be the object of a new study. In the meantime, we request our brethren not to disdain the treasures of fluidic force revealed to them; let them act energetically by the will, that is the instrument the fluids obey. The Master has said it; we believe it. Be assured, if we are united by charity, if our efforts are directed by the desire to do good to our kind, we shall have the assistance of our brethren in spirit. Begin by action, knowledge will come afterward, we need not doubt—when we shall have become worthy of possessing it, by the exercise of fluidic charity, by our perseverance in doing good.

CERFAL.

SPIRITUALISTIC.

ADDRESS.

DELIVERED AT THE OPENING OF THE SPIRITUALISTS' HALL AT OGDEN, UTAH, JAN. 25, 1874, BY JOHN A. JONES.

Away down the steep of time—

Ay, when time was not—long, long before the
Great and glorious orb of light and heat
Began his course in yonder vast expanse;
Before he took his maiden peregrinations, where now
He sits in yonder glorious majesty, the centre
Of the universal and eternal family of
Living, moving worlds—before revolving
Pinpoints made their round of the hours, and days,
And months, and years it took to make their
Circuit round his seat of majestic divinity;
Indeed, before those busy spheres of swarming
Life were first conceived in embryonic life;
Where was man at this early stage of life's untoldings?
The question here stands forth in bold relief,
And here demands of grown intelligences
To-day. When was man at this early stage
In perpetuity of growing worlds? How came he
First to be the inhabitant of this sphere, and whence?
And what his origin? Who then questions dare
To solve, with evidence at hand to prove
The truth of their solution? The war of Bibles
Notoriety pretends to solve this all-important
Problem, and the story of the men of clay.

And woman of his rib, has gained through brains
Uneducated, tremendous notoriety.

From all experience man can gain
Concerning truthful records of the
Great events of early time, when God set up
His throne, and man began his course,
And world's were made, the conclusions
Formed are these: The further we go back
The truth to find, the less of truth we get.

What matter if some beings lived when
Time and world's began—children, forsooth,
With undeveloped brains and physique—
Without capacity—in growth diminutive?
Intelligence there could be none through man.
For no brains were then matured to cultivate it.
As well inquire of babes to-day.

Has man these many thousand years,
Or millions we might say, been passing in
And out; first living and then dying;
First passing through creation's dawn, in embryo
Of motherhood, then growing up to fullest
Stature of the man and woman of the earlier
Days; and with these continual rounds
Of evolutionary growth, through years, and
Centuries, and cycles, in endless change of
Time, and place, and seasons—one
Generation going out, another coming in
To form the links in endless chain in nature's
Growth—from smallest, most diminutive, in
Lowest grade of earth life, to angels' highest
Stand in life divine?

Has man through all these various stages
Passed—through countless years of life's
Experience—inhalant all the properties
Of elemental life best calculated to help
Renew, invigorate, inspire, assist and
Cause to grow in all the virtues, graces,
Lovefulness and beauty of spiritual development—
As well as all the beauty and usefulness
Of form, and strength, and health of physical?
Has he been living his days of three score
Years and ten, putting on all the forms of
Spiritual and physical life through years
Untold? Has he been building up physical
Bodies out of the elements of nature—out of
Vegetable matter produced by mother earth—
From the soil—from which evolves the
Spiritual man to soar in the sublime
Elements of higher life, to live on forever,
After the physical man has perfected his work
And gone back to mingle again with its
Native element? Have the mills of life
Been grinding all these years and produced
No finer element out of its original grossness?
Has man taken in his system these elements
Of life, and used them through these long
Long years? Has he ate and drank and
Mastered in all their forms of gases,
Fishes, liquids and solids, the elements of life,
And passed them through the refining,
Grinding, scorching heat of the furnace
Of his human laboratory—using their life
Giving elements, and giving them back
To nature at his departure from this lower
Sphere; and has he left them in no better,
Finer or superior state for his successor's use?
Is man any better, wiser or
More intelligent to-day than in years gone by,
In consequence of the use of more refined
And superior elements of life on which to
Build his system up? If man is more
Intelligent to-day, why go back for information
To earlier years—to undeveloped brain and infancy
Of human life, when no machinery was
Developed by which to make a record that might
Be truthful for to-day? In the earlier life,
And as might be supposed by undeveloped
Minds the fountain head thereof, man might
Have seen and better known what was at the
Beginning, if he was there. And if he
Could a record make, what use to search for
Truth therein, when he did not possess the brains
To make a record understood? The
Ancient sages thought, and records made of
Things that were, when they in earth-life lived,
And long before they lived; but what of that,
When they erroneous views conceived of what they wrote.
As well ask the youth at school, or babe
At mothers' breast.

How much better and more truthful
Must the records be these ancient worthies give to-day.
For if they live—and priests and Bible tell us
'Tis a fact—if man become more wise
And more intelligent as they grow in years,
And through life's teachings and experience—
And this we know is true—why not continue
To advance in life's experience in the higher
Spheres to which they've gone? Why do
Our teachers of theology to day enchain the
Thought and bind the people down to
Ancient views and teachings of the early
Sages given in Bible story: of inspiration
Of Jehovah God, and Jewish prophets of
The days of Bible record: "of that with the
Lord;" of angel visits on mountain top—
On the plains of Shinar, and of Sodom—
To confound the language of devoted
Babel workmen, or set the wicked
Cities all aflame of Sodom and Gomorrah;
Of monumental pillar of salt, as
Hard as stone; of angels coming down
From heaven on ladders, and wrestling

Long with men through midnight darkness
Till morning dawn; of God in angel form, or
Spirit materialized, conversing at the test
Door of the patriarch; of taking social meal
And holding familiar conversation,
And at another time commanding him
To kill his only son?

All these, and vastly more, our
Theologic teachers tell us must be true, because
Recorded in the Bible, although they came in
Undeveloped time of early day, though brains
Not much matured. And yet though
Many of the same may come to-day with
Greater knowledge of these things of Bible record,
And better qualified to give a truer history
Thereof, these self-same Godly teachers tell
Us that these are of the devil, and scare the
Ignorant by their fear of future hell to follow
Their old dogmas. If men who die and
Live again, and progress make in spiritual
Development in higher life—these ancient
Worthies surely must know more to-day
Than when they lived on earth. And if
These men of earth-life—to angels grown
In heavenly spheres—could come in
Forms angelic, and show themselves in
Characters materialized, and bring to men
The messages of "Jehovah God"—sure they
Can come to-day and give us better information
Through brains much more developed.

If men, to angels grown, could
Ever come to earth, they sure could come
To-day. And if men to-day on earth have
Greater knowledge of material things, so must
Men in heavenly spheres, and better qualified
Are they to give us information. I'd rather
Trust intelligence through angel messages
Brought to-day, than trust to those who
Came long years ago and handed down
To us through Pope and priest, and
"Evangelical Alliance"—the Bible story
To the contrary notwithstanding.

Ask Moses when the earth was made
And how—of what material was Adam
Made and Eve his wife. Of what the various
Beasts and birds and fishes, insects and reptiles,
And how they found their way to various
Destinations after Adam named them.
Ask him when time began, and how
The first three days were made without the
Sun, and of what material the poets
Were made that supported the four corners
Of the earth. Ask him about the ark—
How old worthy Noah gathered
Up the beasts and reptiles and crowing
Things—how he stored them in so
Small a compass, and how they lived
So long without air or light, and how
At last they reached their various native
Homes and climes. Ask him of his
Jehovah God—of all his promises and prophecies,
And where intelligence they got of things they taught,
And prophecies foretold. But stay, in
One last question, ask the "book of God," so-called,
The Bible. It is, we're told, the alpha
And omega of all that was, or is, or is to be.
Consult this ancient record, and compare
What's told for truth therein with truth
We learn to-day, and form your own
Conclusions. Did Moses write the history of
Creation? of the earth? of man and beast and
Other forms of life? Does he still live in angel
Form? In spirit sphere? Is he more intelligent
To-day than when on earth? If not, then what
The purpose is of his existence? Men grow wiser
As they older grow. Why not angels do the same?
If Moses would a history give to-day of the same
Things—of Jehovah God—of earth and man—
As wide a difference now would be
Between his first and second history
As now is from the west, or as exists
Between the ideal heaven and hell of
Bible fame.

We cannot believe this Bible story true to-day,
For our progressive minds assure us of the
Fact—our souls inspired with glowing
Ardor after truth declare the same; our
Angel friends and loves make frequent visits
To our peaceful homes, and tell us plainly
That these records, said to be the truth to
Undeveloped minds in early days, are not
The truth to us to-day. More true to us
Are records made by good old mother earth
Of her own course, from ancient date to
Modern times on rock, and chalk, and
Clay, and fern, and bush, and tree, and soil:
And more, has made her mighty imprint of
Progressive growth on mind of man.
Thus not alone has she her truthful record
Made: where'er we look on Nature's book
Of truth, but trained and schooled and
Aided through progressive years man's
Growing reason and his intellect to read them.

These all-important truths, so long enveloped
In the dark recesses of priestly ignorance and
Mystery—bound up in creeds and dogmas
Which enslave the ever-growing mind and
Stint its growth—demand investigation.
Freedom from all these errors the soul
Demands. This glorious theme, long
Struggling in embryonic night, in the womb
Of Nature's motherhood—its birthday dawn

And nature swells the glorious sound, and
Strains of heavenly music echo through the
Hills and valleys—the angelic songs of
Earth's long redeemed, who still are much
Concerned in all the brotherhood below.

When eighteen centuries ago a Christ
Was born, angelic choirs their anthems sang
On Bethlehem's plains, where ancient shepherds
Watched their flocks by night, and in the
Heavenly song proclaimed a Saviour born.

Salvation! Deliverance from bondage!
How thrilled the soul of shackled slave at
Sounds so sweet! Why not to-day the anthems
Swell, of angel friends, in shouts of praise and
Glory at the dawn of this bright day when freedom
Tints the horizon with its golden rays!

The tyrant's usurped power must
Wane, the sceptre fall, whether of Despot on
His throne, whose power controls the sons
Of God and makes them very slaves,
Or selfish men in priestly garb with
Assumed power in things ecclesiastic—
Long since exploded by the expanding
Soul's intelligence of advancing man.

The ear of progress must advance,
And those who will not turn and follow
In the wake must fall beneath its wheels.

The future now stands out in bold
Relief, and beckons, with inviting signs and
Sympathy, to all the present, to leave the
Past, with all its ignorance and night, and
Advance with present glorious light to future brilliancy.

Shall we stand still when all else
Moves along? The very fact that we are
Here to-night proclaims the truth that we
Are moving on. We passed our youthful
Day and early manhood under the teachings
Of priest and bishop, who stamped upon our
Minds indelibly the Christianity of to-day,
With conditional promise of visionary joys,
Of singing songs around the throne of
God, if we have faith in blood atoning;
And the hall of fire eternal that atoned and
Scorch our never-dying souls, if we,
Perchance, have not the seal of faith and
Sign of cross, inscribed by priest at
Sacramental feast or at baptismal font.

Well might our angel friends from
Spirit spheres descend with songs to manifest
Their joy at our deliverance from darkest
Night of gross ignorance to light of freedom.

We catch the strain and shout
The echo land of broken chains, of liberty
Of thought and speech and act, in high
Anticipation of the joys of freedom. Long
Time have we been led by other men in
Slutty garb of priest without while underneath
Hypocrisy was hid, in things pertaining to our
Future life. To-day we learn that we
Must be ourselves, and work our own way
Out to higher life, without the let or hindrance
Of priest.

The Bible's legendary tale of earth's
Creation dawn, records Jehovah's order that
The earth must be, and forth it comes from
Naught, at his command; his
Let's story, wherein he made the earth and water,
And days and nights, before he made the sun
To tell their length; his manufacture of
His son from clay, and his daughter from
Man's rib; his magic apple and
His speaking snake; of his fallen,
Disobedient son of higher worlds, called
Satan, he devil made, who yet usurps the
Power below, and leads men hellward to
The burning lake; his curious,
Circuitous course to make man good,
Then let the devil make him wicked,
Then pronounce on him a never
Ending curse for that which he permits
The devil to make him do; his promise
Of a Saviour who should come in Time's
Meridian course—an only son, beloved, who
Should die for Adam's sin, and all the sin
Of worlds, on Calvary's Mount—whose blood
Should wash away the sin of men,
And fit them for the heavens of their
Imagination, beyond the bounds of time.

The growing mind revolts at such
Ideas as these, begot by undeveloped minds
Of thousands of years ago.

A God of vast, eternal power, who
Could not control a devil—who could
Make man pure and holy out of dust,
And then permit his Majesty Satan to
Usurp, control and frustrate all his plans—
Could make man sin, and thus prepare
A never-ending hell for his slave! A
Saviour to release him if he believes he can—
A God in form and stature of a man,
Possessing all the attributes and powers, but
Subject unto man, through devil power,
Who called him to the cross; a man without
A father! A God that could be killed!
A dead God that could die and go to
Hell, and thence return to earth, and hence
To heaven; and all this pain and misery
Could pass through to appease the wrath of
God the First, his father, who allowed the
Devil to make man sin! Methinks;
He should have killed the devil long ago,

And sent him to the hell he made for sinners.

What a tale of fabled nonsense
Offered to mankind for truth! What insult.
This, to man's intelligence to-day! This God
So angry, jealous, revengeful and
Bloodthirsty, with hate and love alternately
Displayed. The flood, the ark, the
Babel tower on Shinar's plain, the language
Confused. The plagues of Egypt. The
Flight of Israel. The laws of God on
Sinai's Mount by his own finger wrote
On tables made of stone. The Golden
Calf, by Aaron made of jewels stolen
From the land of Egypt, to ashes burned
And scattered to the winds of heaven
By angry Moses. Methinks much like
A scheme between this Moses and his brother
Aaron to monopolize the gold in Israel's
Camp, if we may judge by priestly operations
Of to-day. Who'd believe to-day that Moses
Burnt the gold to ashes? None but bigots
To priestly rule. More like the Mormon
Moses of to-day—he banked it for his future
Use. Go read the record for yourselves, with
Mind unbound by priestly rule, and then you
Will with me exclaim, 'Tis all a myth.

Long years have passed since
Priestcraft ruled the earth and crushed
Beneath its power the growing mind of
Man; nature shut out and made
Subservient to the superstition of the earlier
Ages.

How oft the growing intellect of
Man was blasted in the bud just ready
To expand in foliage rare and
Beautiful, whose odors rose to heaven in
Assents sweet when expelling help
To weave the storms of persecution that
Must rise, with priestly sanction, to stay
The growth of man's intelligence.

None dared assume the right to
Think, or know, or speak a living
Growing truth, that did not coincide
With mythical lies and ancient
Superstition. The rack, the dungeon
Or the fagot, or the horrors of inquisitorial
Cruelty stood gazing in his front, with
Meaning unmistakable, who dared to
Vend a growing thought, or risk a word
Of new ideas.

But man is bound to grow.
The germ of life once sown in soil
Congenial must come forth in time,
However distant, and through toll and
Opposition, however powerful. And
Though a babe in Bethlehem's stable born—
Though tyrant priests or governors rare
And issue edicts to destroy ten thousand
Innocents, unconquered, to make sure
Of one they doomed to die; yet still
A Christ came forth. And though a
Priestly power should condemn and
Cruelly him, and though in dying
Agonies and utter desperation he may shout,
"My God! My God! Why dost thou thus forsake
Me," the truths he taught have lived through
Eighteen centuries of dark forebodings, hid
Up in priestly creeds and theologic rule.

We live, thank God, in days of greater
Light. We've dared to leave
Our creeds and church and be again
Apostates called, and bear the thundering
Anathemas of priest and prophet. We feel
The inspiration of the day. We are living
Answers to ancient prayers. Our grandfathers
Groaned, and willed, and prayed in dungeons
Dark, with desperate effort of the powers of
Soul that this bright day should dawn.

The ascending flame, the flowing blood,
The agonizing cry of dying life in last expiring
Moments, gave force and effort to the growing
Soul, and though it suffer much in parting
With its physical relations, still lives and grows
In yonder spirit sphere.

Methinks my ear can pierce the
Distant realm, and hear their plans, in
Council oft assembled, for nature's true
Development; for forming plans,
Conditional with nature's laws, to ride the
Distant space in serial cars; or by the
Power and force of laws magnetic,
To whisper in our ears; or, by electric
Battery, to send us message after message,
To prove they live, and how, and help us
To work out the plans, begun in thought
In early days, but blasted in the bud.

Yes, they come! They talk! They
Urge their suit for freedom! They see
Humanity cast down, the masses poor
And ignorant, and for much of their life
Without the common necessities thereof, and
Made thereby dependent slaves to rich
Monopolist, banker and politician, and
Chained to worn-out creeds and dogmas
By their priest; and they inspire our hearts
To advocate deliverance.

Their call has surely waked the power
And force of nature's laws, whose stern decrees
Will carry on continual growth of living souls;
And waked thereby we shout the cry of freedom.

We bid adieu to creeds and priests and
Priestly rule, and plant our banners on
The rocky mount, whose folds, shook
Out by mountain breezes, display the
Glorious theme.

In vain a Moses made a penalty
Of death for all who heard and felt the force of
Spirit power and made it known; the
Jewish prophets spoke through mediumistic
Heads. In vain the effort of the tyrant
Herod, and murder of two thousand
Innocents 'mid wailing mothers' pining cry;
A Christ was born. In vain the crucifixion
Of this great reformer; a Christianity came forth.
In vain the cruel torture of his faithful friends
And followers to smother out the light and
Stay the tide of growing truth; a mighty
Dynasty of power sprang therefrom that made
The nations tremble by its power, and
Priestly rule established falsely on its base
Delayed the world in blood to Christianity
It. In vain they strove to stay the
Growing germ developing itself in bold
Reformer. In vain the flame arose from
Fagot burning heretics, and risen from
Inquisition's cell. A Luther braved the
Persecutions of his day, and opened up
The way for greater freedom. And in vain
The effort of these later gospel apostles to stay
The tide of thought and growth of soul
By further persecution.

A Galileo imprisoned,
Stayed not the motion of the earth, for still
It moves. A Columbus born—a new world
Discovered, and a refuge found for weary
Pilgrim fathers. In vain the Salem
Massacre of so-called witches to stay
The utterance of spirit friends accredited
To the devil; these spirit friends still speak
Through mediumistic brains. In vain the
Cry of devil-power and witchcraft when the
Knocking sounds at Rochester awaked the
Latent mediumistic power of Fox girls.

Spiritualism has grown from germ
Implanted there by much investigation,
And spread the nation o'er, and now eleven
Millions sound the call, and European
Nations swell the banner under the same.

To vain to try to stop this mighty power.
The flame is spreading wide and threatens
Much to undermine the government by the
Exposition of the evil deeds of crafty, stealing,
Cheating, swindling operators; by Train
And Woodhull inspiration of newer, better views
Of governmental rule, of trade and commerce,
Of legal tenders and gold specie, of
Railroad, bank and hoarded wealth
Of favored few, while the many are
In want of common things of life.

In vain the cry of woman's incapacity of
Equality with the man. The seed of this
Reform has found its bed in genial soil,
And sure it fruit will bear in good time.

In vain they killed the Mormon Prophet,
Joseph Smith, and drove and persecuted
All his followers; the inspirations of his brain
And teachings of his spirit friends through
Mediumistic power spread out a flame
That lighted up the western horizon,
And gathered thousands to his lifted
Standard. In vain the present
Leader, Brigham Young, may disfigure
And send "cross lots" to devil power the man
Who dares exhibit further outgrowth of the
Truths begun to be developed in the Prophet
Joseph Smith. He braved the priest and
Politician of his day, and dared to tell the
Truths he learned through visits of Celestials.
He suffered persecution much, and
Gave his life a sacrifice to the cause of freedom.

In vain, then, Brigham Young or Mormon
Priesthood may persecute the man who
With inspiration of more new truths, dares
Spread the light thereof. We stand
As living facts that conservatism will oppose
All growing thought. We live in this
Reform, and be assured will stamp
So deep an impress here that years untold
Shall not wipe out.

In vain the cry of, infidel to God and
Christ and Christian creeds and dogmas.
In vain the zeal of fading, dying Christianity to
Prop up their falling cause and place
Their God Jehovah in the Nation's Constitution.
This effort to restore their devil power in
Christian guise, by priestly representatives of
Jehovah God, to its former high position
In power over kings and emperors, proves their
Creedal *fiend* is not yet dead; he only sleeps
These several later years. Their thirty souls, so
Full of holy zeal for glory of their God Jehovah,
Are crying, pleading, supplicating, where they
Can't command and force, and where
They dare not threaten. This effort,
Powerful to destroy by favor with
Monopoly and wealth, with Comstock tool—
The growing freedom of mankind to think
And act and speak and search out happiness
For themselves in their own way—this proves
The *fiend* still lives. The growing wisdom
And intelligence of man has entered in their

Holy sanctum and exposed the cheat, and
Dared to enter protest 'gainst their rotten
Institutions, and denounce them as unfit
For freemen of to-day, and subversive of all
Growing truth. These innovations of their
Assumed rights has waked the old
Enthusiasm of three hundred years ago,
And their thirst so keen for former high position
In favor with their God, that they are
Striving hard for power (the will they always
Have) to force mankind to worship God
As they dictate; and if obedience is refused
To their desires, the fagot fire will again
Be lighted, and the Inquisition's walls
Again resound with agonizing cry
Of tortured men and women.

Sleep not, my friends progressive, you're
Living on the brink of danger. Watchmen
On the towers of freedom, become not weary
At your post, that you may see the enemy's
Approach, or all hope will be lost.
For sure the most indefatigable effort
Is making now, to-day, through
Print and wealth and—Comstock tool
Of Young Men's Christian Association,
With Senators, and Congress now assembled,
To give their God a name and place in the
Nation's Constitution. Then all is lost,
Progression hindered, and souls intelligent
Again enslaved, and Nature's onward
March frustrated for perhaps a thousand
Years.

The enslaved woman, the Granger's
Complaint, the laboring poor,
The embosomed senator, the political schemer,
The rich monopolist, the grasping
Millionaire—all these demand reform.

The Spiritualist, the free-thinker,
The infidel and the atheist all cry:
"To vain to try to stay the human progress;
All prove by growth of thought and increase
Of intelligence, the wisdom of old laws
And systems for the present growing wisdom
Of the times. Upon the watchtower of all
The old worn out laws and systems is stamped
The immortal words—Change, Reform,
Revolution—all these reforms we dare to
Advocate.

This little hall, erected on the hill,
A sign shall prove of growth.
Mind of earnest few, who dared to break
The yoke that bound them to the creeds
And dogmas of religious and tyrant
Power assumed by would-be representatives
Of God. Waked by inspiration's voice
We caught the sound of angel's call, and
Shout the same to all who wish to hear the
Thrilling cry of freedom; and to freedom's
God we freely dedicate it. This stand
We dedicate in love to all who love
Humanity, and who dare in opposition
To the stern decrees of priestly rule, condemn
And challenge her theology. Equality
Of rights of woman with the man; the
Telling sons of men; the wealth nations;
Their rights; monopolies of wealth and power;
The government of nations; their laws and
Equal rights; the poor; the slave to
Priestly power, and the rights of those
Who hold the power to enslave them—
All questions of the day—religious,
Social or political—and all and every
Creed may have a chance to establish the
Dogmas they believe, or have them overturned
And proved erroneous.

Our little hall shall have no
Creeds, nor fetters—no bars, nor hinderance
Of any kind to fair progression's onward
March. We dedicate it to the cause of
Man's emancipation from religious bigotry,
And decree it shall be free for thought
And speech; for every shade of
Inspiration's power or intuition's voice,
By angel or by man. We ask no rest
In Zion from growth in intellectual lore;
We court continual discussion on every
Subject useful and instructive, whatever
It may be in Nature's vast domain—
Within the sphere of physical relations,
Or beyond the veil of changing Nature's
Highest boon to man, in regions
Boundless of angelic worlds.

SPIRITUAL MANIFESTATIONS.

A four-legged black-walnut table with its two leaves out-
spread; a black curtain of glazed cambr, two yards wide
and a yard and a half deep, hung loosely on a string that
stretched across the room at the height of a short man's
head, the bottom of the curtain reaching to the top of the
table; in the curtain a round hole larger than a face; a white
suspender or large handkerchief attached to the black curtain
as a screen over the hole; two persons, a tall, pale medium,
who was anything but a wizard, and one spectator, who
after thoroughly inspecting the room could safely affirm that
it had the usual luxuries of a New York parlor, and no trace
of anything extraordinary more than the string, the curtain
and the uncovered table—these made up the scene of the
seance.

"Why the black curtain?" the spectator asked. The medium
answered: "To make the apparition plainer by contrast. If
the walls of the room were papered brown or some dark

color, there would be no need of the curtain; but these spirits of light do not show so well with a white wall. Whether we shall get anything at all I do not know. There may be something to hear, or something to see, or there may be nothing. We have to take just what comes. It will not be from my dictation.

The two persons sat down, placed their hands touching each other on the table whereon there was nothing else but a slate. With the gas turned down to a ghastly dimness, in silence they waited not one minute. There came instantly a tapping, tapping—knocking, knocking on the floor, on the table, on the slate. A large loose package of leaves not folded in the spectator's shallow side pocket some distance below the table. A feeling as of a mouse running up his garments two or three times startled him, inasmuch as the medium was not within arm's length of the mouse-trail, and only mice or disembodied spirits could be so nimble. Then up from the spectator's pocket came suddenly the loose leaves of paper and slapped themselves down on the table under his nose. In the wide shallow pocket there stayed undisturbed a lead pencil, a penknife and miscellaneous light scraps of paper. Lights appeared on the spectator's hand, on the table, in divers other parts of the room; for the most part seen by only the medium. The black curtains gave some playful lifts, dipping up and down; then became still; and the little white curtain was lifted aside again and again, exactly as by a gentle human hand. The four hands of flesh remained on the table touching each other without a moment's intermission. Then slowly ascended from the lower side of the aperture a phosphorescent light, until it filled the round hole, and the black curtain was its frame. It reminded one of a fan, yet it was not a strong, sure outline. As more and more it formed into shape, the medium exclaimed: "Why, it is you! It looks like a reflection of you; it has your cast of face." The spectator thereupon began to talk to it, delightfully, respectfully, giving it food, familiar welcome. With recognition it grew more distinct, as though it were coming into life. All smiling animation, it bowed and bowed and bowed again, retreating.

"Talk to it," said the medium; "you have power." It returned. The features grew brighter, until it was a beautiful, womanly, fascinating face, all sweetness and exquisite mirth—the ball of light developing into eyebrows, nose, eyes, a tinge of red on the cheeks and lips—all forming a miracle of loveliness, but never absolutely distinct nor seeming to be actually a tangible something. But as it finally became almost strongly distinct, it was a face artistic to the last degree.

The phantom did not descend herself with the traditional ghostly gravity. She left the aperture, and, in a lightning movement, bobbed a peep-a-boo from the extreme side of the black curtain, with a big black head on. Then she peeped over the top of the curtain, and played between the two; then reappeared at the aperture, bowed her "good night," and faded away.

"The séance is over," said the medium. The ghostly infancies refused to go with the disappearance of the apparition. The solid table uplifted itself, wriggled and curved, crowding itself against the two beings of flesh, and nearly smashed one of its sharp corners into an elegant walnut and inlaid writing desk. "We will stop this now," said the medium; "come again and see what another sitting may reveal." The spectator said: "Is it an ordinary thing that your visitors behold apparitions like that of this evening?" "Oh, no," answered the medium; "only after many sittings. Few persons resign their activity readily. You were passive as soon as we seated ourselves at the table."

The next evening, after due scrutiny, the same two, in silence and dimness, again awaited the coming of the disembodied. Suddenly, on the left side of the spectator, came a loud, hollow whisper—"Good evening." So unexpected and utterly unlooked-for, this was startling. The ball of light was delightful, but this, in the circumstances, was sufficient to make an ordinary mortal jump and scream. The same and other common phrases of salutation were then whispered on the right, then with instantaneous change, above, and here and there, all around. The visitor's hand and forehead were brushed as by a head of hair. The medium, who had no personal knowledge of the visitor, became entranced, and delivered an address. In reply to the inquiry, "Who was the spirit that showed the face?" he said: "She calls herself Mary." The visitor had a buried sister Mary.—N. Y. Sun.

THE EIGHTH QUARTERLY CONVENTION OF THE NORTHERN ILL. ASS'N. OF SPIRITUALISTS.

Dear Weekly—Pursuant to the published call, the Eighth Quarterly and Second Annual meeting of the N. I. A. of S., met on the old battle ground at Grove's Opera House, Chicago, on Friday, June 12, and was called to order at 11 A. M., Dr. O. J. Howard, in the chair.

Speakers present: Dr. J. H. Severance, Cephas B. Lynn, E. V. Wilson and C. W. Stewart.

The usual order of business was observed, viz.: conference meetings and thirty minute speeches, giving a great variety of thought. The remarks all seemed to point to the fact that Spiritualists, as a body, are determined to stand squarely up and face all opposition to the reformatory work in hand.

On Saturday, the following additional speakers put in an appearance: Lola Walbrook, editor of *Our Age*, Mrs. E. W. Scott Briggs and Mrs. Sada Bailey, and on Sunday evening we had a speech from J. M. A. Colby.

On Saturday evening the first order of the West, Cephas B. Lynn, gave the most brilliant criticism on the work of Spiritualism that we have ever heard, bringing frequent applause from the audience by his pungent remarks and epigrammatic turns.

Everybody likes Cephas.

Your humble servant gave a lecture on sinners and crime, which was well received by the audience.

A radical and well received speech, by Dr. Severance, followed by characteristic remarks by E. V. Wilson, closed the Saturday's work.

Sunday morning, the 14th, we had an essay by Mrs. Bailey, and an able paper on the work of Spiritualism, by Lola Walbrook, read in her usual radical and forcible style.

This was followed by a very fine essay from Judge Holbrook, who concluded with an original poem of a very high order.

The matter of organizing under charter from the State of Illinois, was deferred until the next meeting of the Association, and a committee was appointed to revise and amend the present constitution.

The Convention then proceeded to the election of officers for the ensuing year; when on motion of Mr. George Gage, the present officers consisting of Dr. O. J. Howard, President; Mrs. J. H. Severance, and Jacob Powell, Vice-Presidents, and E. V. Wilson, Secretary and Treasurer, were re-elected by acclamation.

The Convention adjourned to meet at Grove's Hall, the 3d day of October, 1874.

The Association now numbers nearly 300 members, and is constantly increasing, despite the efforts that have been made against it in personal abuse of its officers.

Our free platform, which has been our pride and glory, is still dedicated to free speech and the interests of humanity, where not only the basic truths of Spiritualism, but the grievances of the people, either religious, political or social, can have a hearing.

Our meeting was a success, financially and otherwise, beginning its first session with seventy-two persons present, and closing with about 25; thus most effectively silencing the false statements of its enemies. C. W. STEWART, AM'S Sec.

THE BANNER OF LIGHT ON ICONOCLASTS.

BY W. F. JAKINSON.

"Some people call themselves Spiritualists who are simply iconoclasts, setting fires."—Banner of Light, April 18, 1874.

"He who calls on the head squarely in condemnation of the abusive epithets so lavishly used by iconoclastic lecturers of atheistic positions on the Spiritualist platform."—Banner of Light, May 18, 1874.

Would it not be better to show that such lecturers do not tell the truth, if they do not? Carried by this spirit of compromise, which encourages, like a London fog, every reformatory movement. I am proud to be an "iconoclastic lecturer of atheistic proclivities." Have I not a right to be? Any Spiritualist who believes in the principle of free speech cannot deny it. Those who do not believe in free speech are Spiritualists, and are as certain as any Christian evangelist. Such are always complaining of the radical speeches and writings of the genuine iconoclast who is a church-sunderer, in order that he may be a humanity-builder. The fundamental question with the iconoclast is to determine, first, what is right and true. If religious history is a benefit to the race, the iconoclast is an enemy to mankind. But if history is degrading, enfeebling, then the image-breakers are needed as long as there is a single idol in the land. Whether the images exist in the mind, or in the form of stocks, stones, idols and churches, they should, in the interest of truth, be smashed, and if possible ground to powder. Take that Christian image, a personal God. It is the work of the iconoclast to destroy so miserable a tyrant. Kings and priests derived from it their power to rule and to foster back body and mind so long as the people were willing to prostrate themselves in superstitions as before the terrible idol. The Christian devil (who is now as dead as the Christian God), was merely a lesser deity in the Christian calendar. The world is indebted to the iconoclasts for the destruction of these; besides the annihilation of the whole troop of grinning demons, impish images, pandemoniums and purgatories.

If there is not room upon the Spiritualistic platform for the utterance of the truths of Materialism, Atheism, Free Religionism, it is of but small consequence as a platform, and the sooner it is smashed to splinters the better. The narrow views of some Spiritualists as to what constitutes Spiritualism serve to excite the contempt of the thinking world. There are a number of Spiritualists who assert that "true Spiritualism," or "Spiritualism proper," means only the fact of Spirit-communication. Dr. C. P. Sanford, Spiritualist missionary of Iowa, appointed by the State Spiritualist Association, in one of our publications, makes the astounding declaration that "true Spiritualism is the demonstration of the fact that departed human spirits have in times past, and can do at the present time, communicate with mortals, and this is all there is of Spiritualism." (This clause I italicize.)

Is that so? Then Spiritualism has no philosophy. Then it has no reform to accomplish. I prefer to be an iconoclast, and "nothing more," than to be a Spiritualist, if that is "all there is of Spiritualism."

MISCELLANEOUS.

THE PRESENT OUTLOOK.

Editors of the Weekly—I sometimes fear that your great successes in the field as lecturers may lead you to overestimate the growth of public sentiment in the direction of radical reform. The present writers of anti-slavery history and reminiscences, with one or two exceptions, are quite incompetent to their work, because they knew very little of the practical, out-door work of the great enterprise.

There was the same difference between the workers in the anti-slavery cause, as to exposures, hardships, sufferings, crucifixions, as between what were called "house servants" and the "field" or "plantation hands," among the slaves; the same as between the beautiful, polished, varnished shuttles, spindles, looms and other machinery—all shining and glistening in the bright sunlight of a great, upper factory room—and the huge wheel, dark, diurnal, drowning wet, swathing away continually, down deeper, than sunbeams ever penetrated in the clearest, longest day in the year, and yet furnishing all the power that sets and keeps the whole a-whir-

ling in the vast empyrean above, to the seventh or tenth story, or higher.

Some writers of anti-slavery history were never mugged three or four times a week, driven out into the streets from their little meetings late at night, on horse-drawn to shelter them, sometimes till they had walked miles, and even, as some did, to the next town in cold and storm, subjected to hardship, outrages, privation, poverty, reproach, imprisonment (I will not say death), worthy to be compared with any "martyr's" of saints or prophets in Jewish or Christian history.

But let them write their little history in prison or out, we need not enlighten them now. Some say not wish to be enlightened, especially by the like of you or me.

When I read of your brilliant success in the historical field, the bright orations cheering you on and on to the mountains, over the mountains and down to the Pacific shores, I wonder what sort of history you would write if such were your only experience in the realm of reform and progress.

But, dear friends, fellow-workers (I do not feel worthy to say fellow-sufferers, you know it all) from the outset call of a Ludlow-street jail to the central figures in a Western scene surrounded and cheered by admiring thousands!

So you are in no danger of overestimating the results of labor hitherto. Slavery was not abolished when we began to have grand glowing anti-slavery conventions. Senator Sumner had not then been wounded into his death by the dragon of slavery; nor had John Brown been hanged by his wicked and tyrannical oppressors.

And then there waited the night, the blindest local war ever known on earth, till half a million premature graves wrinkled the soil of seven hundred battle fields, and even then, across them all, must be stretched the bones of an illustrious chief magistrate, struck down by assassin hand as the last crowning sacrifice of all.

I am glad you know all this, and have taken the measure of your work and tested, even by your experience, the power as well as purpose of the foe. There are already both philosophy and history of reform. You are well read in both, having learned so much in the school of encounter and experience.

I attended some of the late reform conventions in Boston and have been reading some recently written anti-slavery history and reminiscences, and they have induced me to write as I do to-day, and wishing you great success in every good and noble work, I am, in all such.

Your humble co-worker,
FARBER PILGRIM.

THE LIGHT GLEAMS IN.

CHICAGO, June 14, 1874.

At last a current plan seems to have been evolved for the education and organization of human beings on earth, agreeable to the nature and demands of the present state, mentally, morally and physically.

Your ever-remembered, much-misunderstood paper comes to us this week with one of the simplest, shortest and wisest communications, under the heading of "The Temple of Humanity." It so happens that Dr. Arthur Morton, the author of the plan above indicated, was referred to, and visited me, some weeks since, when his scheme for future action was presented and elaborated. He proposes to erect a large building as soon as possible, to be used as a centre of learning and industrial development. Here all the faculties grouped in the individual organism, shall be trained and exercised so that the person shall be wholly unfolded and capacitated to become a law unto himself.

From the first time that my eyes were met by the broad, generous columns of the WEEKLY, up to the present moment, I was glad, because I knew that it would become the vehicle of the greatest thinkers and best minds of the age; and the evidence appears in the excellent letter (No. 8) on the plan for the establishment of the parts in their proper relations in the upbuilding of the true temple of humanity.

Now, I should like to see the general plan carried out in detail. A community of intelligent and interested persons should be started at once, and money and means go with them, in order to demonstrate the practicability of integral education and genuine refinement. Such community should be formed in Chicago or near by, as I think, because Chicago does not like to be behind in the accomplishment of great things; and integral development, according to the latest laws of being, which are universal, and a knowledge of which would make the whole world kin, being a good thing, I should expect Chicago, to notice and encourage it—even Chicago.

Something of this kind must be established soon. Thousands of persons are willing to enter into some such method of procedure, but do not now, because they are separated or isolated by distance and other local circumstances.

These elements should be brought into communication, then the general and special features of some such scheme as Dr. Morton's, for instance, should be submitted and explained; then the gathering of the requisites and erection of suitable buildings might come to pass.

Why not do something?

ORRIS WHITLOCK,
111 W. Jackson street.

THE latest ecclesiastical difficulty occurred recently in Oregon in this way: Rev. Mr. Proctor, of Ogle county, made a prayer in Prospect, in which he made the shameful announcement that Rev. Mr. Jenkins, of that city, who had refused to sign the temperance pledge, was "damned not only from all eternity, but to all eternity." Mr. Jenkins demanded a public retraction, which Rev. Mr. Proctor refused to make, and the case has gone to the presbytery, where the question will be decided whether the Almighty has made Mr. Proctor the custodian of his will as to Jenkins' fate in the next world.—Lynchburg Rep. (Pa.)

At the recent Prison Reform Congress in St. Louis, Dr. Howe, of the Ohio Reform Farm said: "Our boys don't run off. Why? I don't know. If we built a wall around them they would."

PEARLS FROM THE SEA OF THOUGHT.

BY LAURA CUPP STONE.

"We who believe, what can we fear? There is no backward flow of ideas more than of rivers. But those who desire not the future, think of it. In saying so to progress, it is not the future which they condemn but themselves. They give themselves a melancholy disease; they inoculate themselves with the past. There is but one way of refusing to-morrow; that is to die."—Victor Hugo.

"Half-oblivion is God's remembrance."—Bartol.

"The eternal stars shine out as soon as it is dark enough."—Carlyle.

"Montaigne, Goethe, Victor Hugo, Shelley These are among the demigods of human thought; the souls that have loved and suffered for the race; the light bringers, the teachers, the law-givers, the consoles, the comforters of mankind; the noble and gracious beings who, in the service of humanity, have borne every cross and worn every crown. There is not one of them that is not sacred in the eyes of thoughtful men. But not one of them does the rotten taste and morals of the century spare."—William Douglas O'Connor.

"All in justice rights itself in time."—Charles Sumner.

"The fair girl who repels interference by a decided and proud choice of influence, so careless of pleasing, so willful and lofty, inspires every beholder with somewhat of her own nobleness. The silent heart encourages her: O! friend, never strike sail to a fair! Come into port gently, or sail with God the sea. Not in vain you live, for every passing eye is cheered and refined by the vision."—Emerson.

"Words are instruments of music; an ignorant man uses them for jargon, but when a master touches them they have unexpected life and soul."—Theodore Tilton.

"Judge not; the workings of his brain And of his heart thou canst not see. What looks to the dim eyes a stain, In God's pure light may only be A scar brought from some well-fought field Where there wouldst only faint and yield."

—Adelaide Procter.

"Freedom itself is virtue as well as privilege; but freedom of the soul does not mean piracy, nor freedom of the land lordship, nor freedom of the senate freedom to enslave a dissident member, nor freedom of the press freedom to calumniate and lie."—Elizabeth Barrett Browning.

"My boy, you will one day go back to St. Domingo; forget that France murdered your father."—Toussaint L'Ouverture.

"It is therefore on the ground of natural justice, and on the ground again of the highest expediency, and yet again it is because woman, as an immortal and intellectual being, has a right to all the means of education.—It is on these grounds that we claim for her the civil rights and privileges which man enjoys."—Wendell Phillips.

"Not such hidden's trumpet blast And threatening word; I read the lesson of the Past. That firm endurance wins at last More than the sword."

"O clear-eyed Faith, and Patience, thou So calm and strong! Lead strength to weakness; teach me how The sleepless eyes of God look through This night of wrong."

—John G. Whittier.

HOW TO PAY THE STATE DEBTS.

Many of the Southern States are bankrupt financially, and there appears no escape from general ruin of their credit, and final repudiation.

The question of a sound financial currency is the uppermost question in the thought and action of the statesman, philosopher and political economist; and the multiplicity of methods to arrive at a solid basis is so great and varied that no one, in a short article, can consider much less discuss them; so I will not even name some of the more prominent methods, but proceed to put forth my plan, and leave the reading public to decide as to its merits or demerits.

First, the whole country needs a uniform, unvarying circulating medium, which shall be the same in all parts of the country, and not subject to fluctuation by any excess or diminution other than that which arises from its value in the business market, in the shape of individual interest. That we have not such a circulating medium at present is evident from the depreciation of our currency in our own markets, arising from the fact that we refuse to take it for some kinds of indebtedness to the government.

Second, inasmuch as the landward States (i. e. currency insolvent) are crippled in their industries, and therefore cannot even pay interest until their industries are put in paying operation; and, third, inasmuch as they can't be put in operation without money; and, fourth, inasmuch as there is no money, comparatively speaking, in circulation in the Southern States, I propose that the States whose finances are in a sinking condition, shall select a commissioner each, who shall meet the same number of commissioners created by Congress, who shall hold a session at once in the city of Washington for the purpose of adjusting the just amount of each State's indebtedness; and that the United States shall issue a class of legal tender currency to the amount of the several States' adjusted indebtedness, which currency shall be taken for all imports and duties and debts due the United States, and with this currency the United States shall pay the States' indebtedness; and the States each shall issue their bonds equal to the amount of its indebtedness thus assumed by the Treasury of the United States, payable in installments and bearing a low rate of interest; and as fast as the bonds are paid, to that extent shall this class of currency be withdrawn from circulation and ceased.

Then we would start up the industries, not only in the

Southern States, but all over the Union, and redeem the credit of those States, while we make it possible to pay interest to the United States, thus helping to cover the expenses of the government, and at the same time enrich the whole country by employing the idle laborers in the development of the very industries through which the people must live.

In this way we substitute the credit of the whole country for individual States, and pay the debt by the creation of wealth through the development of our industries. This plan was submitted to B. F. Butler, M. C., but further than acknowledging its receipt, nothing was done.

MADON, of Maine.

42 John street, N. Y., June 12, 1874.

VITAL STATISTICS.

NEW YORK, 1874.

Woodhull & Claflin's Weekly.—I saw in the New York Times extracts from the annual report of the Board of Health. I desire to call your particular attention to that portion of the report which states what is indeed "a very remarkable occurrence in connection with the mortality from premature and preternatural births is the fact that all such children are the offspring of natives, while in no case is there a single death from the same cause of a child of foreign parents."

Then, again, look at the large percentage of deaths among the children of American parents. What proportion of the premature births are produced by abortionists—and what proportion from natural causes? That the children of American parents must be less vigorous than those of foreigners would seem to be the inevitable conclusion if the report alluded to is at all to be relied on—clear, why such fatality from such comparatively mild diseases as measles and whooping cough? The deaths among children under five years of age it appears was 14.12, or 14.5 per cent. of the whole mortality. Can this excessive mortality among the children of natives be explained? There must, I think, some exaggeration, some error in regard to the proportion between the deaths of the children of natives and those of foreigners. The question is one of great importance and worthy of careful study. Cannot some one unravel some of the mystery connected with the statistics there furnished and oblige a friend and well wisher.

Wm. BOGUE.

THE NATION'S APPROACHING CRISIS.

The crisis that is soon to imperil the very life of the American Republic is slowly but steadily approaching, through the intrigues of the clergy, the corruption of statesmen, the despotism of monopolies and the degrading and crushing social conditions of the people. In every department of life, as manifested in the affairs of State, Church and of society, we behold the life-blood of the nation fast ebbing from its vital but corrupting structure.

The people are sleeping, as it were, upon the brink of a volcano, unconsciously waiting to be overwhelmed by its death-dealing eruption. They fear not, for they know not of the terrific forces which are agitating the molten masses beneath. All is apparently calm and quiet upon the surface, but ere long the surface crust will be broken and the elements of death be upheaved and poured out in destructive torrents. Nature always vindicates herself; and the sequel will be death, desolation and woe. So in the eventual and fearful approaching political, social and religious crisis of this nation; the long pent-up forces of despotism, engendered by the injustice of our forefathers toward the weak and helpless African race, and the female portion of all races, will be further ultimately by a powerful upheaval of society and an irresistible eruption of its discordant elements.

The founders of the republic, in their laudable and noble efforts to erect a permanent government based upon political and religious freedom, committed many serious and fatal errors in their desire to propitiate the selfish and ungratified passions which controlled the then low but yet powerful aristocrats or oligarchs of the nation. All the discordant elements existing in the thirteen original States had to be comparatively harmonized—at least temporarily—before a union of interests could be effected for their intended general welfare and protection. The seeds of discord thus apparently unwisely combined, began, in after years, to germinate and grow into immense proportions, until a settlement of their future preponderance had to take place upon the bloody fields of battle—the ultimate resort of undeveloped man. In the culmination, which resulted in the slaveholders' rebellion, grew up those gigantic forces that are now preparing for their terrible onslaught on the guaranteed liberties of the people. Freedom is ever distasteful when virtue gives way to prostitution and corruption.

In a gradual and mysterious way, though in consonance with Nature's laws, the long-cursed and powerful elements of monarchism, represented prior to the rebellion by the Democratic party, have been transferred, with numerous legacies from the planter interests or aristocracy of the South, to the well-organized and fully-equipped conservative monopolists of the North—represented politically by the Republican party, religiously by the Y. M. C. A., and socially by all the liberties and prostitutes of the nation, whether in legal marriage bonds or otherwise.

The transfer of monarchial tendencies, I say, has been effected with increased corruption in a natural way—always mysterious to the masses—from one section of the Union or portion of the nation to the whole ruling class, represented by political corruption, social debauchery and religious fanaticism and bigotry. The whole being greater than any of its parts, so will the combined power of the evangelical Church and State in the coming conflict be vastly more terrific and general in its manifestation than was the sectional rebellion of the avowed and sudden elements of a growing and hateful aristocracy based upon African slavery. But the abolishment of the African system of slavery has only unintentionally fastened the chains of despotism more tightly upon the wealth-producing, industrial classes of the nation, mainly through the corruption and growing despotic power incident to a false system of national banking, inimi-

cal to the best interests of society. The essence of putrescence hidden within the germs of injustice, which was originally incorporated into the organic law of the land, and which has since been breeding pestilence in its onward course toward ultimate through Southern aristocratic institutions, is now about to fruit in horrible manifestations of corruption and treachery, leading the nation down into sackcloth and ashes; from a pseudo republic into a hasty exhibition of monarchy.

As good ever arises from the excesses of evil, so will this change of government lead the people into purer paths, where they can gather strength to overturn the rotten and devitalized system forced upon them by treachery and the power of wealth; and establish a more noble, beautiful and symmetrical form of government than ever existed upon this planet, though now born and spiritually realized in the minds of thousands of America's best and purest progeny. The fatal Upsa poison has been absorbed by the greedy corruptors of the Church and State, who in their delirium will finally bring destruction upon themselves after exhausting the energies of the nation in attempts to circumvent the expanding sphere of freedom.

Despotisms are the vultures, wolves and hyenas of society, feeding and engorging upon the diseased and corrupted morals of the people, who need such aliment for their vital action, the putrescence acting as a stimulant to their purifying systems; for such they really are, and are natural creations for the purification of the moral world. But despotisms in the natural order of cause and effect produce better conditions for the exhibition of greater moral power; and thus out of the destructive elements combining for selfish purposes are evolved the constructive elements of a higher growth. Despotisms hold away over individuals and nations for divine purposes, though hidden beneath the rubbish of materiality; but to the spiritually enlightened they appear as essential to the growth of individuals and society as the more advanced conditions of democracies.

Everywhere in Nature we witness the power of evil called to evolve the latent good, thus recomposing humanity for all the life which it is subject to. A true democracy must be born of the inherited life of generations, which in their evolution call out forces that mingle and produce mighty convulsions in society, setting free the accumulated power of wisdom to determine new forms of government suited to the changing developments of time. History repeats itself, and we find republics arising from the debris of monarchies, they in turn becoming corrupted and devitalized, finally collapse and terminate in milder forms of despotism.

DAVID, N. CADWALLADER.

PHILADELPHIA, June 1, 1874.

GET YOUR HOUSE IN ORDER.

The earthquake is close at hand, and it will far surpass that which terrified our people in 1755. The breaking out of a volcano in North Carolina may possibly avert to some extent the ruin that is otherwise impending; but, nevertheless, our whole Atlantic seaboard is to be shaken to its foundation, and New York City is to be destroyed, either by the earthquake or the equally terrible tidal-wave.

The pestilence will follow the earthquake. Before the summer is over the shivers will stalk through the crumbling ruins of our seaboard cities. It is coming, and no promise of quarantine will be able to stay its march.

Through these things are the punishment of a wicked nation they will come through natural causes. The subtle pressure in the atmosphere of a strange element permeated with the earthquake will produce religious excitement. The poison let loose by the opening earth will breed the pestilence. But let not the people fancy that there is not a power that controls nature. The nation that forgets God will be chastised—whether by war or famine or earthquake or pestilence. We have fought Him, and we shall be made to suffer. You snuff at me to-day as a religious fanatic. I summon you to answer me six months hence. You will not scoff then, but will comprehend the heavy burden that is laid upon the man who forecasts these calamities in the near future, and knows that no power can stay them.—Jeremiah in the Graphic.

THE HAORAB.

The haorab is a plant of monstrous size, the most colossal and the most ancient vegetable monument on earth, has round, woody leaves, which consist of from three to seven leaflets radiating from a common centre, and giving them somewhat the appearance of a hand and magnificent white flower. It is an enormous tree, holding among plants the place that the elephant holds among animals—a heavy witness of the last changes which the earth has undergone and deluges that have buried beneath their waves the production of early ages. Several haorabs that have been measured were found to be nearly seventy feet in circumference. From its branches hang, at times, colossal nets three feet in length, and resembling large oval baskets open at the bottom, and looking from the distance like so many signal flags.

It would take fifteen men, with their arms extended, to embrace the trunk of one of these great trees, which, in the countries through which the Haorab flows, are venerated as sacred monuments. Numerous branches are given off from the ground and spread out horizontally, giving the tree a diameter over 100 feet. "Each of these branches," says Mr. Danton, "would be a monster tree elsewhere, and taken together, they seem to make up a forest rather than a tree." It is only at the age of 800 years that the haorab attains their full size, and then cease to grow. The fruit of this is oblong; the color of the shell passes in ripening from green to yellow and brown. The fruit is called "monkey bread." It contains a spongy substance paler than chocolate, and filled with abundant juice.

The bark is sohy-gray in color and almost as thick as paper. The negroes of the Senegal grind it down to powder, and in this state they use it to season their food and to maintain a moderately free perspiration, which enables them the more easily to withstand the heat. It serves also as an antidote for certain fevers.—N. Y. Telegram.

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"The diseases of society can, no more than corporeal maladies, be prevented or cured without being spoken about in plain language."—JOHN STUART MILL.

NEW YORK, SATURDAY, JULY 4, 1874.

FOUR YEARS OLD.

It is now four years since the banner of the WEEKLY was thrown to the breeze. These four years have been years fraught with momentous changes and conflicts in thoughts and ideas, frequently involving the personalities of their subjects. The central idea upon which the WEEKLY was founded, those which it was built to advocate, had then no public prominence. The two principal corner-stones of this foundation were political equality with man for woman, and sexual emancipation of woman from her virtual ownership by man. We knew it was no small task to press this battle for these ideas against the powers that it was certain, in advance, would be arrayed in opposition to them; but we entered upon the struggle, and in so far as it has been possible we have pushed the opposition at every point.

The former proposition that women are naturally, constitutionally and legally, men's political equals, has come to be recognized by a very large minority of people. Perhaps no newly advanced idea ever gained so wide acceptance in an short space of time as this. Of course the proposition only required to be stated clearly to be self-evident to every unprejudiced mind; but it was through the WEEKLY that it was first made in a formal manner and the right that it involves claimed for women. In future ages, when the whole question shall have been settled, it will be acknowledged that this most just claim was first publicly made in these columns.

The latter proposition that women must be emancipated from sexual slavery had been previously made at various times by various persons, and in some instances with great effect; but no organized warfare against existing despotism was attempted until it was done by the WEEKLY. Now active warfare has been inaugurated and the discussion of the social question is fairly launched upon the tide of public acceptance, and it will never down until it is settled by the complete emancipation of women from male domination, sexually, until such a thing as a woman becoming pregnant of and bearing an unwished-for child to curse itself and society will no longer be known.

The WEEKLY has passed through several severe crises from time to time, resulting from the bold and bold emancipation of the various progressive steps that it was necessary to make in order that the whole field for the contest be clearly defined. Whenever a new position was assumed many of its weak-kneed readers and supporters would drop off, and we would have to struggle hard until others were won to its comprehension and consequent support, to take the place of those who had fallen away. Thus as it has had strength has it gone forward proclaiming the truth as it has been found and known, never wavering; never faltering; but always open to all persons to criticize or combat its positions and principles. We think we do not assume anything that is not strictly true when we say that none of its positions or principles have been successfully attacked. The few persons who have attempted to deny the right of sexual freedom

have been so squarely met that there are no longer any to be found so reckless as to attempt to deny, with argument, the principle of free-love, since all thinking minds begin to see that the meaning of this freedom is to invest woman with the ownership and control of her maternal functions, the result of which will be that she will bear children only when she shall choose to do so, and that all such children will be blessings, instead of curses, to the race.

Besides this contest for principle with the world without, it has had also to contend with treachery and baseness from within. It has had to suffer from a premature exposure of its campaign plans and purposes, and from all sorts of malicious and base-born attempts upon its life and conduct. When it could not be used to push the wishes of this one, or further the desire of that one, the disappointed applicants have turned and applied the knife to its throat with the determined and expressed purpose of its destruction. Its conductors have, from time to time, been surrounded by cliques whose ideas of social freedom were those of the mob, who think that a person who claims to be a free-lover thereby invites the advances of any and every person; and in repelling these disgusting assumptions they have made many secret enemies who have endeavored to destroy them because they could not be brought down to the desired gnomish level. But the WEEKLY has been able to defy all this baseness and to walk erect on its way, in the advocacy of the principles of life and light, quietly saying to one and all: "Do your worst." It has never withheld a line, wherever an inch, or turned one step aside to ask any one to add or withhold a word for or against it or its conductors. But it has had other work to do than to publish infamous falsehoods about anybody, merely to give such accused persons the opportunity to acknowledge or refute the charges. It has held the publication of mere hearsays against the character or reputation of anybody to be a vicious and degrading use of the freedom of the press, and that those who practice such infamy are the worst enemies of society and reform. It has never refused to properly criticize the acts of anybody when those acts were fairly proved to have been committed; nor has it ever failed to refuse to publish all such attacks lacking the proper evidence of truth and honesty of purpose, no matter who presented them, or desired their publication. It does not believe in, and will never submit to, a self constituted censorship over the acts of anybody, and its pages will never be edited by false or malicious attacks upon even the meanest of human beings. It believes before anybody has any right to assume to act as Father Confessor for another, that he or she should first confess themselves and be forgiven of somebody, and that the philosophical godliness that makes such a course possible in any one, is too degrading to, and too much a libel upon, humanity to render its subjects or whatever they may say or do worthy of notice.

The conductors of the WEEKLY are sorry for all those who attempt to ride into public importance by such unworthy means; sorry for them but not for the effort of whatever they may say or do upon themselves. All such actions ultimately tend to the advantage of those whom they seek to destroy, and to the confusion and further disgrace of its promoters and shelters. We know this so well that nothing could induce us to proceed by such methods.

If, however, there is any individual whom the managers of the WEEKLY have wronged in any way, let him or her come forward in person, or else by representative or champion, duly appointed, and they will make whatever reparation it is possible to make; but do not expect them to spend their time in the vain attempt to catch a shadow, or to use the columns of the WEEKLY to reproduce it or to report the incidents of the chase. Falsehoods in which others are involved, either as principals or agents, will settle themselves in time, and chimeras of the fancy about imaginary things, finding no place to rest, will return home to their originators and settle like a blight upon them. Such individuals, rather than those whom they would defile, need the pity of the good, and we trust that wherever there are those who would involve the WEEKLY in their foul imaginings that the commiseration of its friends will be bestowed properly. It will be remembered by some of its friends, who are ever ready to believe any breath that breathes impurity about any body, that within two years the conductors of the WEEKLY have been constantly before the courts, and that every possible attempt was there made to prejudice the jury by attacks upon their characters; but it will also be remembered that all such attempts were miserable failures. Not only were these attempts made in open court, but their deeply interested friends piled the judges, the prosecuting attorneys and juries with the anathemas that had been recently spread over the country, purporting to secure their conviction; but when this failed, they then publicly proclaimed themselves ready to be precipitated by protestation, and penance properly performed before their sanity selves. The editors of the WEEKLY, however, as they ever have and ever will, put their trust in the powers that have guided them, and these machinations have thus far been brought to naught as they will continue to be, so long as their character indicates that they ought to end this ignominiously.

Notwithstanding all this, the WEEKLY still lives, and is destined to find its way into many a home whose hearth has not yet been made glad by the entrance of the deliverer who comes to break the shackles and set the bond-woman free, and to raise the standard of manhood to

a height that it shall disdain to use whatever other than the subtle charms of love to hold an unwilling soul captive. This is the mission of the WEEKLY, and in its pursuit it has risen through all the fierce struggles these four years to a position of severity, in which its friends and readers may rest content, nor fear whatever attack of its enemies or whatever championship of its pretended friends, who, without assuming the responsibility of sustaining the WEEKLY wish to control its conduct and to manage its columns.

WHAT IS SEXUAL VIRTUE?

As there are evidently so many and so divergent opinions regarding this question, we feel that an exact analysis is required. That the views held are so various arises from the fact of the continuous attempt to harmonize the natural instincts of the human body with established rules, customs and faiths, instead of, as should be done, formulating them according to the demands of those instincts; and from the further fact, that the sexual instinct in the premises is held to be low, debased and degraded. No universally has this low idea prevailed that baseness and degradation have been engrafted upon the sexual capacity almost everywhere, until there is scarcely such a thing as a natural instinct, naturally expressed, anywhere. It is the same story at every hand—suppression, repression, excess, debauchery, sexual vice, impotency. Indeed so alarming have these indications become that, to the careful observer of these things, there is scarcely a hope of salvation. He sees the race gradually sinking into sexual apathy, disgust, demoralization, death!

Now all this has resulted, as we said, from a perverted view of the natural instinct of the race, which has engendered the idea of the natural depravity of the sexual passion. It is pretentiously held to be a crime, almost, to possess and exercise a large amative nature; and as a corollary to this, that it is virtue, *per se*, to have this nature almost entirely dormant if possessed, or, better still, to have it entirely wanting in the nature. Out of this perverted idea there has arisen the ascetic doctrine, held by a large class of people, that when this passion is possessed to any considerable degree, it must be crushed out, or else the possessor is not a virtuous person. Repression is the watchword of this class, and in the degree that it succeeds in destroying the sexual power, in the same degree it measures virtue. Male continence is the central idea of the Onedra Perfectionists, and continency in both sexes is pretentiously so of the Christians everywhere for unmarried people.

But there is a no more fatal perversion of a natural instinct possible. To us it is following the same false notion that in some nations still exists, or ever existed, the notion, by any normal means, and of those becoming so injured to suffering as to laugh at its approach. This is the very reverse of second with nature. The susceptibility of the physical to pain marks the most delicately organized person, and a cultivation of this susceptibility the true growth. So the blunting of physical nervous sensibility and the substitution of immobility is not real development, because it makes the person less capable of enjoying the delicate and the refined in nature, and consequently lessens the capacity for happiness.

Happiness is the true aim of life. That which causes the individual most present happiness, and which results in no future misery—in no reactionary and deleterious effects—is the greatest blessing. Happiness and heaven are synonymous terms in the vocabulary of the true reformer. In this sense there is a heaven for all grades and conditions of life; and this idea must soon revolutionize, utterly, the narrow opinions, that narrower minds have conceived—that there ought not to be any happiness except it come to people in the way which they prescribe. The true idea, and the one that the new future will insist upon being the rule of life, is this: that people must recognize the right of each and every person to pursue happiness in his or her own way; each, if possible, aiding and providing it for the other, even if the methods are entirely at variance with those that bring happiness to the helper.

If one class of people believe that it has a higher truth, and a higher order of happiness than another class enjoys, it will—while recognizing the right of the other class to believe its truth and to practice its methods of happiness, say, even helping it to attain its happiness—endeavor to cultivate a growth in this class, that will make the higher happiness enjoyed by the former necessary to the latter's happiness. An enforced method of happiness is misery to the people who are compelled. There can be no happiness except in freedom to choose and freedom to enjoy.

Therefore, while we advocate the right of those who have continuance in a virtue to practice their belief, we still have the right to show, if we can, that it is a method not in accord with nature; and if we believe that such a practice works ill to the race outside of the individuals who practice it, then it becomes our duty to do what we can to convince the people of its deleterious effects, and to show that an opposite order of things will bring a higher order of happiness. Now apply this reasoning to the question at issue—is it virtue to exercise or to repress the sexual instinct?—and find the result. Wherever we look in nature there we find the dominant power to be that of reproduction. The reproducing instinct is the life principle of the whole material world. In man this instinct is found compounded with a mental power, which, if it have existence in the orders below him, has not the methods of expression that are understood by him.

though for ought he can know positively they may be understood by their kind. But the argument of the repressibilists is that, since the mental nature is a higher order of creation than the sensitive, its power should be used to crush the latter and make it the more lacking to the former.

Is there any consistency in such argument as this? Is it equal to saying to alimentiveness that, no matter what your demands may be, nor how much food the body may require, I, the mental power, because mentality is a higher capacity than alimentiveness, therefore command that your demands shall be governed by my arbitrary will, and you shall become my slave? The repressibilists will attempt to meet this illustrative argument by the reply that the necessity of food and for sexual commerce, are two entirely different things, since life depends upon a sufficient quantity of food, while sexual commerce may be entirely prohibited, and life still continue. But this difference only makes the illustration all the more forcible, since, if the natural expression of the organs of alimentiveness is a necessity of the body, over which the merely mental cannot assume and exercise arbitrary control, it follows, logically, that the organs of sensitiveness cannot be arbitrarily controlled without working in its domain the same degree of evil that arises from restricting the former. The desire for food and the sensitive impulse, while being two different impulses, are equally necessary to the individual in their respective spheres. The denial of exercise to sensitiveness may not destroy the physical life of the individual, as the denial of food would do, but it must produce an equally deleterious effect in other ways which, perhaps, are as yet scarcely dreamed of by people generally. Because the effects are not so quickly visible, is no proof that the practice can be continued with impunity. Usually those effects that follow the producing cause most rapidly, are soonest outgrown or remedied. It may be possible, then, that the ill effects of sexual starvation are even more deleterious—more to be deprecated—than absolute continence from eating. Starvation, physically, affects the individual only. Starvation, sexually, will leave its effects upon offspring, if such succeed the repression.

As a matter of common sense, merely, the position of the repressibilists is unsound. But let us go further. They assume that in sexual commerce a mental loss is sustained, and as corollary to this, that all sexual commerce, except that which is entered upon with the intention of, and which results in, offspring, is an expenditure of force that has no recompense—in, in other words, a waste of the life-principle. If there is any real force in this position why do not its advocates carry it out to its logical conclusion? Why do they not urge that people should be deprived of the capacity to create the fluid which is the immediate cause of sexual passion? This policy is practiced with cattle. Only a few of the males, and those the best specimens, are permitted to grow to maturity to be the progenitors of their species, the larger majority being emasculated while young. The small numbers thus reserved become the fathers of all the young, and they are universally held to be types of their respective species, while those that have been deprived of their sexual power, become more tractable and useful slaves to the will of man.

But even here there is found a fact persisting everywhere, that refutes utterly the argument of loss of power. It is a well-known and nowhere denied fact, that the stallion and the bull are not only more powerful animals than the gelding and the ox, but that their capacities for endurance are much greater. Why? Simply because they have the sexual power, which the others have not, and they are powerful and enduring just in proportion as this instinct has its natural but not exhaustive, exercise. Everybody who knows anything about these things knows this to be true, and yet there are people who pretend to think that the exercise of the sexual instinct, up to its natural demand, is a loss of power. Why do they not, in the face of the fact, tell the blacksmith that the exercise of his right arm in wielding the heavy hammer constantly weakens and will destroy the muscular power of his arm and the other portions of his body? If he were to use his arm to the extent that its recuperative capacity could not make good the expenditure, then debility would follow; but so long as his exercise is within the limits of this capacity, so long does his arm become stronger and more massive by use, even up to the very point of the utmost capacity for supply.

The virtue of the blacksmith, as a smith, is measured by his capacity to use the hammer to the greatest benefit—by his capacity to produce articles that the world needs. The vicious, the vicious use of the blacksmith's strength, would be that in which the interests or rights of others would be violated. So are the virtues and vices of men and women in every other direction to be measured. The virtues of people are the best use of their talents—whatever they may be—that they possess; their vices are the hiding of talents with which they are endowed by nature.

Sexual virtue forms no exception to the general rule. People are virtuous or vicious, sexually, as they use, misuse or destroy their sexual gifts. It is useless to attempt to longer shut our eyes to these common-sense, these self-evident facts. The welfare of the race—the condition of the future generations—is so intimately connected with their recognition. Nothing that men and women do is so fraught with the general future interests as is that which they do sexually. In whatever other direction they may be vicious instead of virtuous, the effects may indirectly have their influence upon the future; but in sexual things there is a direct and

unmistakable connection, so intimate and evident, that it is criminal to wilfully blind ourselves to it, and attempt to ignore it in deference to those people who are so degraded and vicious, actually, as to imagine that sexuality is *per se* vulgar, indecent and obscene.

Sexual virtue, then, is the natural and the healthful use and exercise of the sexual instinct, while sexual vice is its unnatural and unhealthful use. Exercise is virtuous, while repression is vicious. The real question at issue, then, is the sexual problem, is what is natural and what healthful in the sexual relations; and whatever these are found to be, is sexual virtue and sexual purity. Tried by this rule, almost all the relations that are now maintained are sexual vices, the few cases of virtue being those that most emphatically receive the condemnation of social despotism. "By their fruits shall ye know them," is no less sexually true than it is in every other respect. If sexual intercourse result in good children, or in life and health-giving influence to the participants, then it is virtuous, because the fruit is good. If it result in badly constituted or dispositioned children, or in ill-health to either or both parties, if the children are weak, puny and sickly, either physically, mentally or morally, or the female, under its influence, become enfeebled or dyspeptic, or have profligate or lecherousness, or general ill-health, then it is vicious and wrong, because its fruits are evil.

This faculty must hereafter be judged by the same rule that is applied to everything else. No arbitrary standard can be enacted, to which the people are required to conform, that can ever transform natural vice into virtue; nor can any law enacted to punish natural vice make it vice. The legal virtue and vice to which the world is now in subject submission are the hot-beds of real vice and the grave of true virtue. In its blind obedience to their mandates is the world sinking into a depraved condition, sexually, from which nothing except the most fearful transition will be able to rescue it before it reaches to utter damnation. A legal virtue has debauched the heart of womanhood until there is little remaining but natural vice, while legal vice is at such a premium over natural virtue that virtue can only lurk in the by-ways of society, where the arm of the law cannot find its hiding place. But the time shall come, if the race is to see salvation at all, when it shall emerge from its secrecy and, boldly defying all legality that is inconsistent with natural morality, raise the standard once more on the earth of a true virtue, and place the ban upon all forms of vice.

THE DISTRIBUTION OF WEALTH.

When this Republic was founded, the world was started at the economy with which it was proposed to establish and carry on the government thereof. Our fathers wisely considered that the foremost man in the nation and the dispenser of its necessary hospitalities to the representatives of foreign powers, would be paid for his services and reimbursed in his expenses with twenty-five thousand dollars per annum, or one-eighth of the salary of one English bishop of that period. The wages of the heads of departments, judges, senators and representatives, were adjusted on the same economical principle. It is not too much to assert that now a third-rate New York retailer would despise the amount which the collective wisdom of the nation then deemed a sufficient remuneration for the larger body of its legislators.

In affixing the daily recompense of those who ought to be and are the choice workers of the nation, viz.: those who fill our halls of legislature, the nation may be said by the actions of its representatives to fix the maximum price of the value of human labor. Workers, who know by practice what it is to earn a dollar, can easily compute how much any man ought to realize by a day's toil. It is true there are, and always will be, exceptional cases. The writer of a book, who has originated or collected thoughts serviceable to humanity; or the man of science, who, by deep study, added power to productive force, may be exceptions to any rule that may be made. But, in both these instances, after a specified term of years, usually seven, or in some cases fourteen, the world takes and appropriates their labors for the general benefit. Let then the men of thought and science reflect that money merely regulates and controls the amount of profit they may receive for their creations by law, and it is to be hoped that they will soon find, in the ranks of the industrial reformers, their proper place in the van of the coming conflict between idleness and industry, capital and labor, money and man.

At present the results of the world's labor crop are divided in an inverse ratio to the merits of the recipients of the same. The most necessary and most anxious toilers are almost invariably the most oppressed and the least rewarded. The worst fed men are those who produce food, and the mechanics and artisans who build portable palaces usually live in hovels or are crammed into miserable sections of the vice-generating tenement-houses of our cities. But there is no hope of improvement, nor will their wrongs be righted, until all producers, by a union of all their forces, fix their own money value. Eliminate tyranny from the field and from the workshop, and this can be accomplished as easily as it is said. Political economists tell us that the most useful man in any nation is the man who makes two blades of grass grow where only one grew before. If he be the most useful man, under a sound system of political economy, he will be rewarded in the ratio of his services. But he will not be so

recompensed until the laborer fixes the value of money, for he cannot hope to obtain his deserts now, under a system which inverts justice by authorizing money to fix the value of the laborer. At present the wealth-distributor is the master of the wealth-producer, but the time is rapidly advancing when these parties will change places and our industrial pyramid no longer tetter on its apex, as it does at present, but be planted firmly on its base.

Nothing proves the failure of the present system of distribution more strongly than the inequalities it generates in its division of the results of labor. There are in this country hundreds of men who, during the last twenty years, have amassed, in the average, ten millions of dollars each. In a labor form the interest of this sum at seven per cent. represents a power equal to that of eleven hundred and sixty-six laborers per annum; the principal shows that the surplus toil of the owner has been rewarded as though it were of equal value to the world to that of thirteen thousand seven hundred years of that of the laborer, whose services to the community are remunerated at the rate of two dollars per day. It is manifest that so vast an amount of toil could not be performed by any individual, though that individual were a Hercules. How then is it obtained? It is not stolen, that is, according to the legal acceptance of the word. No. It is not obtained by the power of man, but by the power conferred by law upon money. The thing that was invented to be the servant of labor has become its master. But workers should remember that it derives its strength to oppress masking and obtain the results of labor by law. Admit the right of money to increase *per se* and you cannot circumscribe its effects. The writer of the "Wealth of Nations" or the inventor of the "Telegraph," had rights in their productions, but those rights were by law bounded by time. The money manipulator who tells the labors of others for his own personal benefit has unlimited power constantly increasing with accumulating force.

In old times laborers were held in subjection and robbed of their gains by men of the sword, but in modern days even the sword is subservient to the power of money. The time, however, is rapidly advancing when it will be tested whether the man with the bayonet is not stronger than the man with the purse. The financial storm in Congress during the past session proves that the West and South are ready to dispute the authority of the money-changers of the East. Nothing but good can come out of the quarrel to all who labor, although the dispute should have to be referred to the fearful arbitrament of arms. The late War of the Rebellion, which, let us hope forever, the question of chained slavery, which had been the doom of many millions of laborers for thousands of years, and the money will not be the losers if the next war should settle the question of wages slavery, and terminate by reducing distributors, whether of men, goods or money, to their proper positions as agents and not masters of the wealth-producing communities in which they exist. Until this is the case the people who do the world's work will be under the necessity of submitting to oppression both here and in Europe, and the same false and evil system of distribution will continue to rob the workers of the far greater part of the results of their labors, which robbery, our Catholic brethren say, is a crime worthy to be ranked with robbery and murder, and one crying to God for vengeance.

MANKIND CLASSIFIED.

There are only three divisions of mankind necessary to be discussed in a paper devoted to the interests of toilers, because there are only three methods of obtaining a living: viz.: 1st. By labor or by right; 2d. By craft or by injury; 3d. By fraud or by force.

Under the heading of those who live "by labor and by right," may be comprised all human beings who add, directly or indirectly, by their own personal toil, to either the moral, intellectual or material wealth of the peoples of the world, or of that section of them in which they exist. These may be again subdivided into:

1st. All faithful moral instructors, who freely inculcate, and by their actions exhibit the truth to the people; educators whose hearts are in their work, and who love as well as instruct those committed to their care, and scientists who use their knowledge to aid and assist in advancing the general welfare.

2d. All governors and legislators, and those in authority under them, who dignify their positions by making or executing just laws; worthy judges, who apply such laws without fear or favor; and truthful lawyers who strive to allay strife and defend the injured or oppressed.

3d. All manufacturers or producers who deal fairly, and rejoice in and cater for the well-being of those who work under them; and laborers, who by their personal toil, supply or aid in supplying the necessities and lawful business of civilized life.

Also those who, while they do not add directly to the moral, intellectual or material wealth of the world, are necessary for the transportation and distribution of the same; whose profits are in the most important instance (railroads) and should be in all cases, regulated by law. These are as follows:

1st. All carriers of mankind and distributors of wealth who perform their functions faithfully, and keep within the line of justice and the law in their charges for the transportation of men or goods.

2d. All honest merchants and wholesale dealers, who, in

their traffic, eachew the purchase or sale of all vicious or adulterated commodities, and who seek not to overreach or defraud any one in their business transactions.

3d. All retailers whose faith is to be found in their ledgers and to whom a just weight is a delight.

4th. All bankers and money-manipulators who keep within the law, and do not oppress mankind with usury.

These may be said to labor for their living, and to righteously earn and merit an existence among us.

Under the second division, viz.: "those who live by craft or by injustice," may be ranged those who depend less upon their labors, or their just gains for a livelihood than upon their cunning or knavishness. It will be found to be composed of those who lack the moral power to do right, yet who fear the law. Among these are to be found:

1st. All unfaithful moral instructors who preach mainly for hire, who keep back part of the truth, and whose doctrines are manufactured to suit the popular demands; teachers who love not their profession, and are consequently unfaithful to their charge.

2d. All officials of every grade, not zealous for the public weal, and rendering little or no service for salaries received; judges negligent of their duties, or biased by interest in their decisions; bribed or unfaithful legislators, and lawyers who create disturbances instead of allaying them.

3d. All manufacturers and wholesale traders, who, by fraud in quality, measure or price oppress the people; factors and producers who are unwilling to pay a fair day's wages for a fair day's work; loafers and idlers of all grades, who, half-neglecting their duties, sponge upon society for their living; and petty independent laborers who do not consult their employers' interest as well as their own.

4th. All merchants who return evil for good in their dealings with barbarous and unenlightened peoples; carriers of men or goods who are careless of their duties, or exceed the rightful charges for their services to the community; and retailers who use fraudulent weights or measures, or keep incorrect accounts.

All who traffic illegally in money; gamblers of all kinds; speculators on chances of lives or estates, and lottery dealers, who, in most instances, make no returns for value received.

These are a mixed class, not without some claims on society, but in whose lives idleness or mischievousness predominates.

Under the third division are placed those who live by means of, and cultivate the vices or miseries of mankind, who live by fraud or force. They are classed as follows:

1st. All wilfully false teachers and disseminators of error; scientists who pervert the proper use of their skill to vicious or destructive purposes; and educators who corrupt youth.

2d. All tyrannical rulers or persons in authority who overstep the law for purposes of oppression; perjured and unjust judges who sell or decline to apply the law, or who an-

world's workers will be able to inaugurate a strike which will mean business and be synonymous with victory, and not till then.

A ROMANCE OF THE COMING TIME.

We have long desired to present to our readers a pictured romance of the good time coming; but the material for it is very rare, or else of such a character as to make it very unromantic. It is a peculiar gift that makes it possible for a writer to weave ideas and reforms into an acceptable story. The ideas and reforms either lose their point and pith or else the story is insufferably dull, and fail to catch the heart of the class of people for whom they are intended. The young in age and in reform will frequently imbibe and digest a reformatory idea dressed up in romantic garb, which would perhaps nauseate them if taken in unvarnished philosophical statement; while still another class which is not given to habits of exact thought can comprehend a principle outwrought in fiction which it could not comprehend as possible to society from its mere abstract statement. But it is specially for the young in years that we have desired to publish such a romance. It is not expected of them that they shall at once grasp the solid principles that must constitute the basis of any ultimate condition of society. They must be educated into them by the supposed incorporation into a supposed society, so that their practical workings may be conceived of.

For these reasons we are glad to announce the beginning of *Story of the Future*, from the pen of Edward Maitland, an English author of already established fame as a writer of reformatory romance. The story is entitled "By and By, an Historical Romance of the Future," and from a personal reading, we offer it to our readers, feeling that it will prove to them a rich literary and reformatory repast. It is true, that it is written from an English standpoint which cannot conceive of any great good to the world as emanating from any country except England. It is true, also, that the ultimate of society is not treated of, but as a long step toward it, it is a most admirable production. Notwithstanding both these objections, we believe it to be the best thing of the kind that has yet been written, and since it comes so nearly up to what we would have such a romance attain; we gladly announce its beginning for our next issue, hoping our romance-loving friends and readers will use every possible effort to secure for it the greatest number of readers and through them a host of new subscribers, for the WEEKLY.

THE LAST BEECHER DODGE.

The latest phases of this very celebrated affair appeared in the *N. Y. Sun* of the past week. The first extract was published on June 29:

Mr. Theodore Tilton has written a letter to Plymouth

and his rejection. The document includes a recital of what Mr. Tilton says are inaccuracies and injustices in the proceedings which have incidentally involved him, an assertion of his willingness to meet the charge of slandering Mr. Beecher, and a request that Dr. Bacon, as the acknowledged head of Congregationalism in the matter of polity and usage, will consider the subject thoroughly and render a decision in accordance with his convictions. A *Sun* reporter asked Mr. Tilton to furnish copies of the documents, but he refused; and Mr. Shearman also declined a similar request. Dr. Bacon has consented to give the matter consideration, and to write out his views.

People are beginning to appreciate that it is not the pastor of Plymouth, nor even that Church itself, but a rotten and corrupt society that is on trial in this case. As to Mr. Theodore Tilton, in our opinion, in proffering his testimony, he has done all that ought to be expected of him by the public. From the way his offer has been received and replied to, it is evident that the Pope and Czar of Plymouth do not wish any light to be thrown upon the subject; in the words of the great Nazarene, "they love darkness rather than light"—we do not add "because their deeds are evil," though we do not believe it is a good deed in them to strive to prevent a gentleman who was once a member of their Church from re-establishing his fair fame before the community, which has been so rudely assaulted.

But it is certain that the matter will not rest there. The plea of Mr. Shearman is adroit, and seems to cover the ground and prevent the ingress, we believe, of truth. As to Mr. Theodore Tilton, it is not to be wondered at that his religious belief is changed, and that he is no longer eligible for membership in a church of which Henry Ward Beecher is the pastor. With regard to the appeal of Mr. Theodore Tilton, which has been laid before Dr. Bacon, it is to be hoped that by some means or other the Congregational Church Council will be reconvened to take action upon it. Plymouth Church ought certainly to be rescued from its present anomalous position, re-established in the goodwill of the outside public, and not be permitted to remain, as Junius said of the Duke of Grafton, "infamous and contented."

VICTORIA C. WOODHULL ON THE PACIFIC COAST.

[From the *Sun*, June 10.]

The audience at the Opera House last night was respectable both as to size and quality, there being many present, both gentlemen and ladies, who hold high positions in society. Mrs. Woodhull was received with applause. She was plainly dressed in black, with no attempt at ornament, her jewelry being a sombre black, even to her watch-guard. She has a fine presence, and is what would be called a handsome woman by unprejudiced persons.

A brief synopsis of her speech will be found elsewhere; although no mere sketch can begin to do the subject justice. That the woman uttered many grand truths, no one that heard her can deny; that she said many shrewd things, is also certain. At times she was an insouciant Jove, uttering the lightnings of fierce invective right and left; and again she touched all hearts with a tender womanliness that melted even the sternest. She is fortunate to attract in all that she says

SOCIALISTIC.

IS THERE ANY ANALOGY BETWEEN THE LATE SYSTEM OF AMERICAN SLAVERY AND CONVENTIONAL MARRIAGE?

During the long and bitter discussions which preceded and resulted in the abolition of slavery in this country, the opponents of that infamous institution used in its instances of horrible cruelties perpetrated under it; and it was retorted by those who were interested in and sustaining the system, that these were isolated cases, and should not be charged to the system itself. To this retort came the response from the thinking abolitionists, that any system which rendered such outrageous cruelties possible must be bad per se.

Now, when I read, or am personally cognizant, of some of the horrible wrongs which are inflicted and suffered under the institution of what is called marriage, I am constrained to ask myself: Is an institution which renders such things possible worthy of the support and advocacy of those who really have the good of mankind at heart?

As an illustration of what has specially prompted me to write thus at this time, I will, as briefly as possible, give the history of a case coming under my own observation, as, even under the same roof where I dwell.

For some months I have, with my family, been boarding with a most estimable lady. After we had been there a short time I learned that she had a husband, was legally bound to, and, according to law, owned by him. I have learned that for years he has never performed any labor, nor has he, in any way, earned or contributed one dollar for the support of the family. He dresses well, smokes fine cigars, has his hair regularly dressed, and never goes out without being well perfumed by Lubin's productions. His poor wife wears shilling calico, and delivers in the kitchen and as a chambermaid, early and late, for her income does not allow her to keep servants. All the work in the house for her own family and ten boarders is performed by herself, her sister and her aged mother, and her owner will send her out to buy his papers and cigars; and a few days since he choked and killed his wife's sister, because she did not hurry and upstairs. Sometimes he goes out for a little recreation of an evening, and comes home in the "worn out" hours, drunk, and causes himself by beating his slave (wife, in law). To enable her to properly furnish her house for "gentle" boarders, her aged mother, but full, mortgaged her little home in the country and raised a few hundred dollars which she loaned to this poor wife. Before she could leave it, he, knowing she had it in her possession, choked and beat her until (in fear of her life she gave it to him; and for ten days she never saw him. He had spent the whole time and every dollar of the money in a State-street bazaar. He then came back, and the poor woman had to go to a "Shylock" and get the money—mortgaging everything she had—and pay five per cent. a month interest.

Two or three weeks ago she, by scripping and sewing, had had by fifteen dollars to pay her gas bill. After the wife was in the sound sleep induced by her fatiguing labors, her master stole it from her one night and went out for a little fun. He had lived when about daylight he came home (every cent gone) he had some more fun, beating his wife, probably because she had no more money for him.

Hearing of these things I told the mother that I would protect her and her daughters if he ever attempted anything of the kind when I was in the house. I was called upon last evening. His supper did not quite suit him, and he was about to "put a head" on the sister. I put in an appearance "at sight, without grace." "I don't wish any interference in my family affairs," was his salutation. I did interfere, nevertheless, and, at the request of the heart-broken wife, sent for the police to arrest him. They came. "Where is your warrant?" he asked. They had none. "This is my house," said he, "and you cannot arrest me without a warrant." "Can you swear," asked the police of me, "that you have seen him strike or abuse his family?" No, I had not. He then asked the wife and sister if they would appear against him at the police station in the morning if they took him. They sobbed out, "We cannot do that." "Well," said the policeman, "there is no use for me. I have no right to arrest him. The woman is his wife, and in the eye of the law this is his house." What could I do? Nothing. Yes, I did do something. I did tell him (the husband) that if he did not get out I would have him arrested as a vagrant. He did leave, but probably will return, and the woman over whom the law has made him master will admit him to her bed and thus condone his offenses.

I will only ask, in conclusion, is an institution which renders such outrages possible sacred? LYON.

SOME QUESTIONS ANSWERED.

BY WARREN CHASE.

We are constantly accused by the enemies of social freedom of being wholly iconoclastic, and smiting down existing institutions without erecting or proposing new ones where some form of moral, social, legal or religious institutions are declared to be necessary. If this were true, we should still have the same argument and force of the old abolitionists who fought against chattel slavery on the ground that it was wrong in principle and evil in effects, and hence should be abandoned at once without regard to its immediate effects or the ignorance and inability for self-support of the slaves, and the necessity of their labor to produce cotton to keep other laborers from starving. These had no weight with them. In this case the further legislation was left till the abolition was completed. Liberty was first secured and protection afterward, with education and civil rights slowly following. In vain was it urged that no slave would be compelled to leave his home and his master who preferred to stay with or without wages by the friends of the slaves—the right, God-conferred, by law confirmed, and constitution secured were urged—strengthened with the arguments of

necessity on the side of both slave and master. There is so near a similarity between slavery and marriage and the arguments on both sides, that we need not repeat them. They are almost exactly alike. There was good and bad in slavery. There is good and bad in marriage. Good and evil would and did result from abolishing the one; and not less of good nor more of evil will result from the abolition of the other. The opposition to each was and is about equal and from the same source—the interested parties who depend on law, not on their own goodness, for maintaining the relation of master and servant, or husband and wife. No one pretends that if the law were unconditionally repealed the wife who loves her husband and home would leave them, or that any parties would separate that chose to live together; and who says that others should not, but should be compelled to live in sin and adultery when they do not desire it? What benefit to them or to society or their children, if they have any, is it to force them to remain in uncongenial relations and increase the number of unwelcome children and the misery of themselves and their dependents by this slavery? "Loose the fierce tiger from the den; for native rage and native fear rise and furl'd delight," says Dr. Watts, and he is good authority, having suffered by an unhappy marriage.

But we are not wholly iconoclastic. We do not occupy precisely the ground of the old abolitionists; although our course is equally holy, sacred, important and pressing, yet we are conservative, constructive, cautious, and carefully watching the interest and welfare of the victims of social and sexual tyranny and marital and social-evil slavery. The advocate of social freedom ask first of all, that woman, in all conditions of life, be made an equal with man by constitutional and statute law in every relation of life, property, personal protection, social, civil, religious and political rights, and that no form of marriage or other slavery shall deprive her of those equal rights with man.

Who are opposed to this measure? We should like to see them stand out while we get their names and addresses for a public gallery to be placed with the stern old advocates of chattel slavery and contrast the experiences of tyranny, arising in one case largely from pecuniary motives, and in the other from sexual, lustful and licentious motives, slightly tinged with orthodox superstition and stupid veneration for ancient and sacred authority that sanctioned many a crime. This is our first demand and on this we want the line drawn so we can know who are with us and who against us, and no quibbling, hypocritical call shall misrepresent us on this question. They that are not against us are with us on this question, and will be with us for all other measures that follow this as necessarily as sunrise and civil rights followed the abolition of slavery. With these legal rights secured you cannot keep women in her inferior condition. She will spring to her equality with greater elasticity than the negro displayed in surmounting the poor whites in the South in educational growth with equal chances.

The enemies of social freedom carefully avoid this issue and attempt to prejudice the people against us by slinging at and our cause over with their vulgar abuse, false accusations, and by charging on us with advocating the social evils of the present system, which we are trying to remedy and remove, while they uphold the system that alone produces them. Everybody that understands anything of our social system knows that if man and woman were alike disgraced and alike protected in marriage and prostitution, the former would be greatly improved and the latter reformed or quite abolished. We proposed in the celebrated St. Louis "social evil" law to have the man registered and examined as the females were. It would have killed the system quicker than a legislative repeal of the law, especially if we could have published the names in the daily papers of those who patronized the licensed houses, and we do not hesitate to say from our acquaintance with the reformers that scarcely a single name from the advocates of social freedom would have been found among them, and that nearly all would have been found among those opposed or pretended to be horrified at the teachings of Mrs. Woodhull and her supporters.

As this is our charter of freedom and the line of battle between our forces we need not present any further demands of our side; but that we may not be misunderstood, we distinctly avow our principles on the marriage laws, which could not possibly exist as they are with this equality of the sexes, for they are founded on the inequality and subjection of the woman to her husband; therefore we advocate the repeal of all laws and church rites of marriage and divorce, and ask for an additional provision in the laws of civil contracts by which parties to marriages contracts can put their agreement in writing and record it and hold each other to its provisions as they make them, not only in sexual relations but in relation to property and children; and we also demand that the law shall declare all children the legitimate heirs of both parents, and entitled to support, protection and education to the full extent of ability and property of each, and that no violation of contract shall release either.

This of course does away with all necessity for especial marriage and divorce laws, and places marriage where it should be, in the law of civil contracts, and allows the woman to protect herself in the contract and to provide for her prospective children in it, and if she chooses to agree to it, for sexual constancy in herself and husband, as far as law can do it, and much better in all respects than our present law, while it is vastly superior in the provision for and protection of children, and would also largely guard against unwelcome ones, by securing to women proper control and protection of her own person, which by the present law is put in the keeping of a husband, often an sensual and licentious as those he condones as free lovers, even if they were, which they are not, what he accuses them of being.

Who are our opponents on this point? We should like to see them and their lives compared with the advocates of social freedom as set forth in these measures. Do they ask what more we advocate? We answer that in these laws we demand that every woman shall be fully protected in the control of her own person against the assaults of man, whether he be armed with a marriage certificate or a pocket

full of money, and however poor or dependent she may be; that she shall be fully protected against all the assaults of licentiousness at the public expense, and that such changes be effected in our laws of labor and compensation that she shall be as fully compensated and self-supporting as man, and that her maternal organization and sensitive nature shall not be degraded and dragged into slavery to enable her to get the necessities of physical life for her (and his) children. "Oh!" says a caviling opponent, "you advocate the right of parties to dissolve the marriage contract themselves." You do, emphatically. If they should not do it who should? Who else does it now? Why not save the expense and gossip of court trials of divorce? Who is it that wants to compel parties to live together in sexual intimacy or married life who desire to separate? Oh, the poor children! we often hear exclaimed. Where is a worse place for children than in a domestic hell, where they are forced to live with parents that want to get apart, whose life is "eat and dog the whole year round." Make it respectable for children to live anywhere where there is harmony, and protect them from discord is our doctrine. "Oh!" says a critic, "you advocate the right of parties to regulate their own sexual intercourse." Whose business is it if not the parties? I am not complicit to do it for others, in or out of marriage, neither as a citizen, a legislator or a priest. Who is? Shall we say by law who may and who may not associate sexually? We have tried it, and the most damnable results have followed in the notorious swamps of social corruption both in and out of marriage, and the almost total physical depravity and disease of the whole civilized portion of the race. Shall we change and save a remnant, or continue the system and do out and let a new man spring up?

The truth is, the enemies of social freedom who are honest in their opposition—for there are such—base their opposition to this feature on the present condition of woman, who in her dependence on man for support is almost wholly—especially in marriage—subject to his will and his passions, and they think if the legal restraint were taken off he would be more licentious and woman more subject to his passions than now. They entirely overlook the protection we propose for woman, whose power and more sensitive nature suffers so terribly now, that she will at once defend and protect herself as soon as the law and the means are in her power, and hence man will be checked and reformed by the manipulation and protection of his victims. How has it been with the female slave, who before the abolition of slavery were subjected to the constant sexual abuse of white men, and never protected by owner or law? Since the abolition of the system the progeny from that source has nearly ceased and the sexual tyranny of white men is nearly at an end, and there is not one case in which there were ten of sexual intimacy between these sexes and races. The difference will be still greater when the oppressed part of our own race are rescued and protected by law and society, as it would have the universal sympathy which they have not, for still a white man in the South can commit a rape on a negro woman with little or no punishment and no disgrace; while a short time ago a negro in Georgia was skinned alive for doing the same act on a white woman, and they are usually lynched or hung legally for the act that is so lightly passed over in reversed circumstances; and yet, except in the human prejudice and the sacredness of existing institutions, the crime is the same in each case and should be treated alike in both white and black. The same prejudice exists among us under our institutions; we impute or hang a man for rape on a woman who is not his wife, while we overlook and treat with levity and even justify often the same criminal act in the man that commits it on a woman the Church and State has sealed to him for protection and for life as securely as the female slaves were to their masters. Nature and justice know no difference in the criminality of rape, whether it be committed on a wife, on a slave, on a black or white woman, by a white or black man, with or without the permission of priests, magistrates or statute laws, and we propose to remove all license and make the crime equal in all cases under similar circumstances.

Who are willing to help us elevate, emancipate and protect woman, and who are opposed? Let us have the lines drawn and let no false accusations frighten away the real friends of woman and social freedom and equality. We propose "to fight it out on this line if it takes all summer."

CORRECT APPELLATIONS.

Mrs. Woodhull—I would like to request Addie L. Ballou not to dub her protective union project with the word "Magdalene," so falsely applied by the limitations saints of to-day. Let her call it by some significant title, as Women's Sexual Rights Protective Union, or Women's Equal Rights Association, I care not what, if so be such words and phrases as "Magdalene," "prostitute," "fallen women," "fallen sisters," "outrage," etc., are avoided. And for the same reason, when speaking of these women, I dislike to hear them called "Magdalenes" and "prostitutes," for nothing can be more disgraceful and mortifying to them or more gratifying and elevating to prohibit, subvert women and provide old liberties. The using of these scripture terms to designate these women, who, it is affirmed, are necessary evils, set apart especially for the accommodation of the male, is an endorsement, in their judgment, of the scripture dening of the woman and the protection or escape of the male, and yields them wonderful support and pleasure. Besides, it strengthens the chains with which woman is bound to-day, lowering her and exalting man, which is very satisfying to his fancied superiority. To call her his slave, his victim, his instrument, his dupe, his fool or tool, and him her lord and master, her tyrant, her curse, or her devil, would seem much more just and reasonable. Is she fallen? so is he. Is she a prostitute? then what is he? Always insist upon judging him by the same law with which she is judged, and applying the same names to him that society so lavishly mete out to her.

It has always surprised me also that the word "soul" should have been selected to designate but one of the social

are at variance with the equal spiritual communism of Christ and consequently must be forsaken in coming into the Christ life. The husband and wife who may desire to come into Christ's spiritual community would at once perceive that the relation of husband and wife, private property and generation, were incompatible with the Christ life conditions and must be forsaken. The woman could now very consistently say to her husband: I love you, William, but the husband of I desire; that is what has brought on "all our woes;" and now if you will permit me to hate the husband and allow me to remain your sister in Christ, I will love and respect the brother better and more than ever I did the husband. The husband could consistently say the same to the wife, and love the sister while hating the wife. Hence it is clear that the wife and husband may be hated, according to the command of Christ, while all mankind are loved. Thus this startling paradox is found to be no contradiction at all—and thus it is with all our critic has set before us. He complains and says, Christ "commands us to cultivate poverty in order to secure bliss," and adds, "let him keep his bliss." I will certainly be enlightened if he will point out a single instance in the history of the world where riches have produced bliss. Riches and bliss are incompatible with each other. I would almost go as far as a certain great teacher who said: "Every rich man is either himself dishonest or the son of a dishonest parent; and dishonesty and bliss cannot occupy the same berth. Solomon's experiment might satisfy any one on this point. He says: 'I made me great works, builded me houses, planted vineyards, made pools of water, got me servants and maidens and greater possessions than all that were before me. Wherever mine eyes desired I kept not from them. I withheld not my heart from any joy, etc., and behold all was vanity and vexation of spirit.' All men naturally would do the same if they could, and find the same result. Thus we see that there is nothing in riches to satisfy the spirit. Natural riches can satisfy in some measure the natural desires of the animal body, but it takes spiritual riches to satisfy the immortal or spiritual man and woman, which it is our duty to accumulate and 'lay up in heaven,' even if it be at the expense of all natural relations and things.

Our critic, after placing Christ below the heathen, tells what he, Christ, would have done had he been equal with some of them. He says if Christ had been sensible, he would not have requested others to follow him, but instead, would simply have enjoined on all—"Be thyself." He commends himself, however, "thouly": "There is none to do Jesus honor, none whose common sense will permit him to keep his sayings. No one believes on Jesus (!) None follow him (!)" Now, I would just here beg him to make one or two exceptions if he please; we will admit that we do not follow him as friend Jameson understands him, but we do follow him as we understand him. Hence, I have comforted him by asserting that there are still some to "do Jesus honor," whose common sense permits them to keep his sayings, "who believe on him and follow him." So, right here, we and our critic are at odds' points. If he sustains himself in the position assumed, he must show that we are not Christ's followers, by getting his finger on Jesus.

But before I close, at the risk of being thought invidious, I would beg leave to institute a short comparison between the wisdom of what Christ did, and the wisdom of doing what our critic says he should have done. Christ's doctrine, carried out in his life, was to love and do good to all; boundless in forgiving charity to death, from the prostitute to the thief on the cross. Such love hath no man ever had, and such a life was never before exhibited. But now for the application of our critic's wisdom, "Be Thyself." Gambler, be thyself, drunkard, be thyself; thief, be thyself; master, be thyself; slave, be thyself; whoremonger, be thyself; prostitute, be thyself—don't listen to Jesus' advice, "go and sin no more;" ravisher, be thyself; rascal, be thyself—don't cry, because he was being himself!

SOUTH UNION, KY.

A BLACK CORONER'S JURY.

SCENES IN THE LAND OF MOCKING-BIRDS AND HONEY.
NEW MYRTLE, Fla., May 4.—Some time ago one Black, a mulatto clergyman, lost overboard a bag of tools while sailing up Spruce Creek, a tributary of the Halifax River. Among the blacks Black was an important personage. He preached with great unction, collected a handful of small stamps once a week, did an occasional job of carpentering, and was the only negro on the eastern coast of Florida south of St. Augustine owning a boiled shirt. The loss of his tools was a serious misfortune. He could not give them up without endangering to recover them, so a reward of one dollar was offered for their return. The news spread among the settlements, and negroes flocked to the shore of Spruce Creek. They stripped, and began to dive for the lost articles. The water was so deep that they found it difficult to bring up bottom. Convinced that the chances were against them, all but one gave up the search. This one was a good swimmer, known as Ephraim. The plucky fellow spent several hours in the water, but finally caught a cramp and was drowned before his comrades could rescue him. They recovered the body and were about to bury it near the beach, when the circumstances came to the ears of Justice Sutton, an appointee of the carpet-bag governor. Now, in Florida the duties of coroners devolve upon Justices of the Peace, at the rate of ten dollars per corpse, payable in State or county scrip. Justice Sutton went for his ten dollars with the view of a Twelfth Ward politician. He ordered an inquest. Material for a jury was under his nose, and he utilized it. After the corpse was drawn up under the palm-trees, Ephraim's black comrades were impounded. It was an odd jury. One was without a shirt, another without a coat, a third destitute of a hat, and a fourth minus half of his pantaloons. There was not a pair of suspenders in the whole party. Three wore cowhide breeches, without stockings; the others were barefoot. All were greatly alarmed at the action of the Justice. They loudly proclaimed their innocence, and begged to be let off.

"Compose yourselves, gentlemen," said Mr. Sutton. "You are not prisoners, but American citizens, called upon to fulfill a duty which you owe to society."

"Somebody done told you a mighty lie, Judge," interposed one of the astonished negroes. "We neither owe no 'dety nuffin; don't owe nobody nuffin. Mas' be some odder-colored mens' sides us."

"Oh, good Lord!" exclaimed the Justice. "You're not on trial; you are a jury—a coroner's jury. You are to be sworn in, and do the best you can under the circumstances. Nobody cares whether you owe anybody anything or not."

The frightened negroes were more than reassured by this explanation. They began to assume an air of importance.

"As I have no Bible hand," the Justice continued, "you will be compelled to affirm. Hold up your right hands."

"Am dat sh' 'sactly right, Judge?" asked one of the proposed jurymen, whose trousers were held in place by an old fish-line.

"Certainly it's right," said Sutton. "Why not?"

"Am it 'ordin' to do law?" was the next question.

"Cause 'cep'tin' it ain't 'ordin' to do law, as called gentlemen done don't hab nuffin to do wid dis yah murder."

"Why, good Lord, man," exclaimed the Justice, "who said it was a murder? Everybody can see that it's nothing but an accident."

"Well, den," concluded the questioner, "why you done made all dis yah fussin' for?"

"It isn't me," the Justice answered; "it's the law. This body has been found. The law directs me to impound a jury. That jury must hear the evidence, retire, find out who the dead man is and how he came by his death, and return a verdict in accordance with the facts. Can't you see?"

The Justice was warning up. The negroes looked as though they wanted to know all about it before they were sworn in.

"How much you gwine to git for dis yah job, Judge?" asked another of the inquisitive jurymen.

"The law allows me ten dollars," said Mr. Sutton. "But that has nothing to do with your duties in the case. Your course is explicitly laid down by the law."

The negroes conferred together for a few moments. Justice Sutton was becoming impatient when one of them stepped over the corpse and asked him "whar de culledered man came in."

"What do you mean?" asked the astounded civil officer.

"De law done gwine far to drop ten dollars for you," said the sagacious negro. "What do law done gwine to drop for we?"

"The law regards your work as a duty you owe to yourselves and society, and don't allow you anything," answered the Justice. "You don't want pay for working for yourselves, do you?"

"Don we find de wardict and done all de work, an' you takes all de money—am dat de law?"

"The law allows me a fee and doesn't provide a fee for you," indignantly responded Mr. Sutton. "Hold up your right hands."

"Dis yere's his like de ole plantation times," grumbled one of the darkeys. "Ole massa be got all de money, an' de culledered man be do all de work."

"Hold up your right hands," repeated the Justice.

The negroes eyed him as if meditating a mutiny.

"Hold up your right hands," thundered his honor.

The colored men hesitated. Then one black hand was slowly raised in the air. The others followed it like the dumb blackbirds of a shooting gallery. The Justice repeated the oath, but his hearers remained dumb.

"Say 'we do,'" he shouted.

"We do," echoed the trembling negroes.

"Lower your hands," commanded the Justice, and the blackbirds dropped from their perches. The jury then quitted upon the fence about the dead man. They were cowed, but not convinced that everything was right.

"Gentlemen," spoke the Justice after all had quitted, "you are now sworn to perform the functions of the law. The law is explicit in its definition of the duties of a coroner's jury. The law prescribes that testimony shall be taken. In this case that is a mere matter of form, for you yourselves were witnesses of the death of this man. The law, however, requires that you shall carefully weigh the evidence, ascertain how the man died, who he was, and so on. This you will do by virtue of your oath as jurors."

The witnesses were then produced. Their evidence was very clear. Ephraim had gone into the water with the intention of making an honest dollar by diving for Parson Black's tools. While his companions watched him from the bank of the stream he sank, and was not seen again until his body was grappled and drawn ashore. The jury eagerly listened to all that was said, but asked no questions. They were evidently afraid of the Justice, and looked upon the whole thing as a sort of Yondu ceremony. His honor summed up by saying: "Gentlemen, you will now retire, and after carefully weighing the testimony return with a verdict."

The jury withdrew to the scrub. Their voices were soon heard above the music of the mocking-birds who had gathered in the trees about them. The negroes were having a hot dispute, and the birds seemed to be enjoying the scene. In a few minutes one of the colored men returned. He told the Justice that the jury had sent him for the testimony.

"Fetch!" exclaimed Sutton. "I haven't got the testimony. You heard the evidence, and have got all there is of it. There is no more testimony."

The black man shook his head, and rejoined his fellows in the scrub. Within three minutes, however, he reappeared.

"Ef de jury don't got de testimony, how de debil de jury done gwine to weigh it?" he asked.

"Weigh it in your minds," screamed the almost frantic Justice. "You heard all the evidence, and it's your place to decide upon it, not mine."

Back went the dumbfounded jurymen. The mocking-birds pitched in with renewed energy, but the voices of the disputing jurors were still heard above their shrill whistling.

At last the noise partly died away, and the jury were seen picking their way through the palmetto scrub. They approached his Honor and asked permission to examine the body. He assented, and Ephraim was thoroughly overhauled. They felt of his pulse, put their ears to his heart, turned an old jack-knife and several nickels out of his pocket, and looked in his mouth. "Done gone," said the jurymen with the fish-line belt, and all again retired to the scrub.

They were gone but a few seconds. On their return Justice Sutton pulled a blank book and pencil from his pocket, and prepared to record the verdict.

"Well, gentlemen," he said, "have you found a verdict in this case?"

"Yes, sah," was the reply.

"What is it?" asked his Honor, wetting the end of his pencil.

"De wardict am dat de culledered man am dead, an' dat he had no business out dah on de watch."

"Good God!" exclaimed Sutton. "Is that all?"

"Dat am de wardict," was the answer.

"Now, look here," Sutton broke out. "For God's sake, what's the matter with you? Haven't you got common sense? Any cursed fool knows the man is dead. He was out in the water, was caught by the cramps and drowned. It's as plain as the nose on your face. The law makes it your duty to ascertain the cause of his death. You haven't even found out his name. Go back and bring in a common-sense verdict, or I'll fine every mother's son of you. The man was caught by cramps and drowned. That's all there is of the case."

The terrified jury walked back to the scrub, and the jolly mocking-birds greeted them with a new flood of melody. They were out nearly twenty minutes. Justice Sutton, book and pencil in hand, impatiently waited their return. The weather was hot, and the negroes came out of the scrub with streaming faces. They had had a hard time. They brought in the following verdict:

"De culledered man am dead. His name is am Ephraim Jenkins. The cause of his death it am crabs. Crabs done caught him, an' he am drowned."

If the poles of a magnetic battery had been applied to Sutton's temples he could not have been more excited.

"D—n your stupid souls!" he cried. "Did you ever hear of a crab big enough to catch a nigger?"

Hold on dah, Judge," broke in one of the jurymen. "Dat sh' am your wardict. You done told de jury dat de crabs caught Eph., and he am drowned."

"Crabs be d—d!" shrieked his Honor. "I said cramps. Get away from here quick, or I'll put a fine on every man of you. Hope I may be shot if I ever put another nigger on a jury."

The colored men sloped, and Sutton fixed up the verdict to suit himself. They had intended to fine the clergyman \$10 for dropping the tools in the river, "because," said they, "as ought to make de money well as de Judge." Up to this hour they firmly believe that they were outrageously wronged.—*Index, in the N. Y. Sun.*

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Laura Cuddy Smith, New Haven, Ct.

CLIPPINGS.

VICTORIA WOODHULL, who is to lecture in this city at Platt's Hall, on Monday evening, has outlived more abuse and lying misrepresentation than any woman who was ever born. It is now in a measure ceased. She recently stood a cross-examination nine hours in duration in one of the New York Courts, and nothing was proved against her "character." A woman who can pass through such an ordeal as this, and come out unscathed is certainly entitled to the respect of the most virtuous. Victoria Woodhull's crime consists in exposing wickedness of which "society" says "it's best not to mention it." No man or woman was ever made worse by listening to a lecture by this bold social reformer.—*San Francisco Figure.*

COL EGERTON LADIN, in a late speech in the English House of Commons, strongly advocated the lash as a punishment for wife-beaters. He says that what the children in some families see is enough to demoralize a whole generation.

WOODHULL & CLAPLIN'S WEEKLY says: "In cases (in our courts) in which both sexes are concerned, both sexes ought to be represented, not only in the jury-box, but on the bench." And does not the common sense of justice say *Amen*?—*Excellence Transcript, Ill.*

An interesting little boy, thud when left alone in a dark room, was overheard recently by his mother to say in his loneliness: "Oh, Lord, don't let any one hurt me, and I'll go to church next Sunday and give you some money."

THE Sunday Liquor Law accomplishes very laudable, quiet streets. But will the debating societies tell us whether it is better to be lonesome than happy? Personally, we care nothing about the matter; but the spectacle of scores of men trying incessantly and unsuccessfully the door knobs of various saloons, and turning away with an expression of weariness and an absent-mindedness of the handkerchief is one in strike terror to the stoutest heart.—*Rochester Democrat.*

A RICKY young man in Des Moines got married not long ago. He had worked his way to the bottom of the drawer, and got reduced to the last clean shirt. He thereupon rose earlier than usual one morning and kindled a fire. When hanging on the kettle he made a wisp on purpose to arouse his wife. She immediately peeped over the blankets and exclaimed: "My dear, what are you doing?" He deliberately responded: "I've got on my last clean shirt, and I'm going to wash one for myself." "Very well," she replied, "you had better wash one for me, too."

THE people of Massachusetts are beginning to look upon all their dams as standing curses, except the one which brought a judgment upon them and is not standing.

"How's business now?" inquired one Nashville merchant of another the other day. "Dull—fearfully dull," was the reply. "The fact is nobody buys anything now but provisions and whisky; the bare necessities of life, as it were."

DR. LATHROP, a somewhat eccentric, but always sensible clergyman of West Springfield, Mass., recently told a young lady member of his church, who feared that she had done wrong in dancing, that if she had a good time he was glad of it, and hoped she would do the same thing again. He also informed an old lady, who had made a great uproar about the girl's dancing, that if she wished to get to heaven she would do well to use her feet more and her tongue less.

STORY OF THE TIMES.—An enterprising shoemaker over at Grand Rapids, Wis., has courted the masses in making known his business, and through their inspiration he has got out the following elegant sign:

Now, here, ye heavenly horses,
All among the horses and trees,
Sing, sing, ye heavenly horses,
And I will send your boots and shoes.

"MR. PRESIDENT," exclaimed a member of a debating society, "our country's fate hangs darkling before us, without a star above the horizon on which the patriotic warrior can fasten a constellation of hope, but with ominous features of fast coming doom, gloomy and relentless as the eyes of a crocodile perched upon the topmost bough of a barren poplar, enveloped in an impenetrable fog."

We learn from the *Twentieth Century* that a Methodist preacher, while engaged in a little game of *three pointer* at Salem, Oregon, the other evening, moved a little in his chair, when the hammer of his pistol caught in his pocket in some way and the weapon was discharged, frightening the *divine's* opponent in the game very badly. He wants to know what preachers carry pistols for?

A KEEN boy was driving a mule, when the animal stopped and refused to budge: "Won't you go, eh?" said the boy; "fool grand, do you? I s'pose you forget your father was a jockey!"

A KEEN-WITTED servant girl in Troy, New York, told the milkman the other day that he gave his cows too much salt. "How do you know that?" asked the milkmaid. "Sure I kin tell by the milk that they drink too much water entirely!" said the girl. The milkman drove off in a hurry.

BUSINESS EDITORIALS.

R. W. HUNT, Associate Editor of WOODHULL & CLAPLIN'S WEEKLY, is prepared to deliver lectures on Radical Socialism, and on all the reforms of which it is the base. For further particulars, list of lectures, etc., address Box 579, New York City.

DR. L. K. COCKLEY has removed from Vineland to Newark, N. J. Office and residence No. 31 Academy street, where he will treat the sick daily and receive applications to lecture Sundays in New Jersey, New York or elsewhere in the vicinity. L. K. COCKLEY.

DR. R. P. FELLOWS, the renowned Healer, is now healing with surprising success through the agency of his Magnetized Patients. The afflicted should send \$1 to the Doctor at Vineland, N. J., for a box of these simple but efficacious remedies.

NELLIE L. DAVIS will lecture in Maine through July; in New York during August; in Bay City during September; in San Jose, California, during November; in San Francisco during December. Permanent address, 225 Washington street, Salem, Mass.

C. W. STEWART, the uncompromising young Radical, is re-assigned at Terre Haute, Indiana, for the next three months, and will answer calls to lecture on week evenings during that time to all parties who uphold free speech, and have the welfare of humanity at heart here and now. No others need apply.

THAT staunch and able advocate of Freedom, Our Age, Battle Creek, Mich., will be sent ten numbers for \$10, to trial subscribers. Send for it; you will get twice your money's worth.

NOTICE.

Celebration on the 4th day of July, by the Spiritualists and Naturalists, at Eden Mills, Vt. Oration by the gifted orator, Mrs. Emma L. Paul, of Stowe. Dance to commence at four o'clock P. M., in William Scott's Hall. A general invitation to mediums and all concerned to attend.

SARIN SCOTT (for the Committee).

The legal rate of postage on the WEEKLY, addressed to regular subscribers, is twenty cents per annum, or five cents per quarter, payable in advance. Subscribers who receive their copies by letter-carriers will please hand the annual or quarterly postage to carriers, taking their receipts. If any higher rates are demanded, report the facts to the local Postmaster. The postage on copies directed to subscribers in New York city has been prepaid by the publishers.

The Central New York Association of Spiritualists will hold their third quarterly meeting in Putnam's Hall, in Waterville, on Saturday and Sunday, June 27 and 28 inst. A. E. Simmons and other good speakers will be present.

DR. H. P. FAIRFIELD

Will lecture in Putnam, Conn., during June. Would like to make other engagements. Address for June, Putnam, Conn. Permanent address, Greenleaf Village, Mass.

The First Primary Council of Boston, of the Universal Association of Spiritualists, meets every Thursday evening, at Harmony Hall, 15½ L-cydon street. First-class lectures every Sunday afternoon and evening. Seats free.

JOHN HARRY, Cor. Sec'y.

THE WORD.

A Monthly Journal of Reform.—Regarding the subjection of Labor, of Woman, and the Prevalence of War as unnatural evils, induced by false claims to obedience and service; favors the Abolition of the State, of Property in Land and its kindred resources, of speculative income and all other means whereby Intrusion acquires wealth and power at the expense of Useful People. Since labor is the source of wealth, and creates all value equitably vendible, the Word (not by restrictive methods, but through Liberation and Disregard) seeks the extinction of interest, rent, dividends and profit, except as they represent work done; the abolition of railway, telegraphic, banking, trades union and other corporations charging more than actual cost for values furnished, and the regulation of all so-called debts, the principal wherein has been paid in the form of interest.

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In consequence of bad health, D. W. Hull is compelled to give up his room for the treatment of patients in Chicago. He will again take the lecture-field, and is ready to answer calls to any part of the country. Address 165 West Washington street, Chicago, Ill.

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THE OPEN LETTER.

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WARREN CHASE LECTURES

In Des Moines, Iowa, during June. Address, Colfax, Jasper county, Iowa. He will receive subscriptions for the WEEKLY.

GROVE MEETING IN MAINE.

The Spiritualists and Free-Thinkers of Cornville and vicinity will hold a grove meeting at Clark E. Smith's Grove (near Skowhegan line) June 27 and 28.

All questions pertaining to the interests of humanity will be discussed in the social meetings.

Lectures by Moses Hull, Mattie Sawyer, of Boston, and others. Good music will be furnished, original songs and improvisations. Come one, come all!

SAMUEL WOODMAN,

NEWARD MYCENAL,

Committee of Arrangements.

FARMINGTON, Mich., May, 1874.

The First Society of Spiritualists of Farmington, Michigan, will hold their Eighth Annual Meeting in the Union Church in Farmington, Saturday, the 4th and 5th of July, 1874, commencing Saturday at 3 o'clock, P. M. Good speakers will be in attendance. Also, the Quarterly Meeting of the Oakland County Circle will be held in connection with the yearly meeting. A general invitation is hereby extended to all. Our platform is free. Homes will be provided for those from a distance.

NORTON LAFRAN, President.

E. L. ROBERTS, Cor. Secretary.

THE next quarterly meeting of the Henry County, Illinois, Association of Spiritualists, will be held in Cambridge, June 27 and 28, 1874. T. B. Taylor will speak before the Association.

JOHN M. FOLLETT, Secretary.

Send Austin Kent one dollar for his book and pamphlets on Free Love and Marriage. He has been sixteen years physically helpless, confined to his bed and chair, is poor and needs the money. You may be free more blessed by reading one of the boldest, deepest, strongest, clearest and most logical writers. You are hardly well posted on this subject till you have read Mr. Kent. You who are able add another dollar or more so charity. His address, AUSTIN KENT, Stockholm, St. Lawrence Co., N. Y., Box 44.

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4. A new commercial system in which "cost," instead of "demand and supply," will determine the price of everything and abolish the system of profit-making.

5. A new financial system, in which the government will be the source, custodian and transmitter of all money, and in which money will have no place.

6. A new sexual system, in which mutual consent, entirely free from money or any inducement other than love, shall be the governing law, individuals being left to make their own regulations; and in which society, when the individual shall fall, shall be responsible for the proper rearing of children.

7. A new educational system, in which all children born shall have the same advantages of physical, industrial, mental and moral culture, and thus be equally prepared at maturity to enter upon active, responsible and useful lives.

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